A BRIEF SURVEY OF INDIAN HISTORY

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INDIA
Surface Features
Scale of English Miles
0 100 200 300
REFERENCE TO COLOURING
Sea level to 1000 feet
1000 feet to 3000 feet
3000 feet to 6000 feet
6000 feet to 12000 feet
12000 feet and above
Dorah Pass
Baroghil Pass
Hindu-Kush Mountains
Mus-tag Range (Karakoram)
Malakhand Pass
Khaibar Pass
Kuram Pass
Tochi Pass
Gumal Pass
Bolan Pass
Sulaiman Range
Kirthar Range
R. Indus
R. Chenab
R. Ravi
R. Sutlej
HIMALAYA MOUNTAINS
Brahmaputra R.
Tarai-Lowlands
THAR OR INDIAN DESERT
Aravalli Range
R. Jumna
R. Ganges
Gumti R.
Gogra R.
Gandak R.
Kusi R.
R. Ganges
Chambal R.
Sind R.
Ken R.
Son R.
Tropic of Cancer
CUTCH
KATHIAWAR
Vindhya Range
Narbada R.
Satpura Range
Mahanadi R.
Godaveri R.
Krishna
Western Ghats
Eastern Ghats
DAKHAN
Palghat Gap
CEYLON
ARABIAN SEA
BAY OF BENGAL
68
84
92
32
24
16
8
76
84
92

A BRIEF SURVEY
OF
INDIAN HISTORY

WITH MAPS, ILLUSTRATIONS AND TIME CHARTS

H. C.

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PREFACE

In the following pages which embody the result of my critical study of Indian History and Literature for about a quarter of a century, an attempt has been made to tell in an interesting way the eventful story of India's History from the earliest times. While larger books of outstanding merit dealing with special periods are not wanting, there are not many Indian histories which tell the whole story and yet are brief, unbiased, true to facts, suitable for use in schools and at the same time interesting to the general reader. A history of this kind is generally written with no better purpose than that of producing a text-book suitable for the requirements of a particular provincial syllabus. The English novelist and dramatist Galsworthy referring to the productions of art in general has aptly said: "How many times have I not heard over here—and it's very much the same over there—that a man must produce this or that kind of work or else of course he can't live. My advice, at all events to young artists and writers, is: 'Sooner than do that and have some one sitting on your head and pulling your beard all the time, go out of your business—there are other means of making a living... Become a dentist and revenge yourself on the Public's teeth—even editors and picture dealers go to the dentist'!"*

In this brief survey of India's story an attempt has been made to trace the growth of the country's history in a simple, continuous and connected manner, not omitting its cultural side, showing in relief the influence of each movement on its successors and emphasising as far as is possible in a book of this kind, the great biological truth of the survival of the fittest, which operates as much in national, as in individual, life. Fortunately or unfortunately, India has been not only the scene of conflict of numerous nations

* An extract from an Address delivered in America.

but the meeting-place of different cultures. In these conflicts the 'less fit' has always made room for the 'fitter'; but not before contributing some of its own culture. By 'fittest' I do not mean fittest in bodily strength, but in all the qualities which constitute national greatness. Thus, in spite of all the vicissitudes which Hindu culture has had to go through, it survives still in India as a living force. The poetical quotation from Tagore at the beginning of the book will not, I trust, impair the serious character of the work. On the other hand, it is the eloquent expression of an historical truth by one of the greatest of poets.

If "Love of country", as Dean Inge says, "means pride in the past and ambition for the future", the student has much to learn from a correct interpretation of ancient India, specially its cultural side. Without any unreasoning worship of the past, I have tried to impress on the reader that ancient India has many things to inspire the minds of young readers with a feeling of manly admiration and legitimate pride and with a desire to emulate it. "Ignorance of the past" in the words of the same thoughtful writer quoted above, "and indifference to the future usually go together."

No period of Indian History is so eventful and so baffling to a writer of school histories as that under the Muslims. Except under a very strong monarch, India was always divided into a number of small principalities, and the historian is apt to fail if he is lacking in the sense of proportion. In order to have a correct appreciation of what India was in those days it will not do to look at her merely from great centres like Delhi and Agra. As has been attempted here it is necessary to view her story from the different parts and centres of the country. The wonderful story of the growth of the British Empire in India has also been attempted in a similar way.

The piling up of unnecessary dates of comparatively trivial incidents and of a mass of names, which defect usually makes History such dull reading, has been avoided. As far as has been possible, the results of recent researches have been incorporated and mistaken statements made in older histories have been corrected.

The study of the History of India loses much of its charm and attraction, if it be viewed separately. It is not only the record of the great wars and incidents that go to make the history of a land, but the history of its peoples in relation to the greater movement of the race. An attempt has been made to trace the development of Indian History with special reference to those places where Indian affairs have come in contact, friendly or otherwise, with those of the outside world. I want very specially to emphasise that it is not a book of research. Where authorities have held conflicting opinions whether with regard to dates or facts, I have used my own judgment. The subject is so complex, the literature explored so vast and the sources so diverse that it is not possible to give many references to authorities in this small volume. A more ambitious book that is in preparation will contain full references to the various authors and sources drawn upon.

I own more than a conventional debt of gratitude to those friends who have helped me in the preparation of the work, especially to that thoughtful student of Indian History and Culture, the Rev. Dr. George Howells, who went through almost the whole of the typescript and made valuable suggestions, and for critical reading of the proofs to Mr. Channing Arnold whose deep interest in, and attachment to, India and her peoples, natural enough in one whose father achieved so much in making better known to the West the beauty and wisdom of the East, have endeared him to his many Indian friends.

December, 1929 H.C.

PREFACE TO THE NEW EDITION

THE call for a new edition has given me an opportunity of revising the book in the light of the suggestions and criticisms received from teachers and others interested in the study of Indian History. Though the revision and the printing have been done at high pressure it is hoped that the present edition will, in many respects, be found an improvement.

Any suggestion or criticism for the improvement of the book will be thankfully received.

July, 1936

H.C.

PUBLISHER'S NOTE

In the present edition the book has been brought up-to-date

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ध्यान-गम्भीर एइ ये भूधर
नदी-जपमाला-धृत प्रान्तर,
हेथाय नित्य हेर पवित्र
धरित्रीरे,
एइ भारतेर महामानवेर
सागर-तीरे।

केह नाहि जाने कार आह्वाने,
कत मानुषेर धारा
दुर्बार स्रोते एल कोथा ह'ते
समुद्रे ह'ल हारा।
हेथाय आर्य्य, हेथा अनार्य्य
हेथाय द्राविड़, चीन—
शक हुन-दल पाठान मोगल
एक देहे ह'ल लीन।

पश्चिमे आजि खुलियाछे द्वार,
सेथा ह'ते सबे आने उपहार,
दिवे आर निवे, मिलावे मिलिवे
यावे ना फिरे,
एइ भारतेर महामानवेर
सागर तीरे।

गीताञ्जली—रवीन्द्रनाथ

FREE TRANSLATION OF THE ABOVE VERSE

Behold, here in India on the shores of the Sea of a great Humanity the mountain wrapped in meditation, the meadow, wearing the beadstring of rivers, the Earth in all her sacredness.

Whence and at whose call so many streams of Humanity came in an irresistible flow and lost themselves in the Sea, nobody knows.

Aryans and Non-Aryans, Dravidians, Chinese, Sakas, Hunas, Pathans, Mughals here merged in one body. Now is open the gate in the West. There will be giving and taking, association and assimilation and no going back from this great shore of India's Humanity.

From Tagore's *Gitanjali*.

INTRODUCTION

Physical Features and Climate of India, and their Influence on the Indian Peoples

Boundaries of India—Its Position and Extent—Its Natural Divisions—Isolation of the Southern Part—The Sea, a Bond of Union—Influence of Climate.

The lives of nations as of individuals are, to a large extent, influenced by their surroundings. In other words, the physical and climatic conditions of a country have a great effect upon the character of its inhabitants. We shall understand the history of India better, if we remember its position on the globe, its relation to other countries and its more important geographical features.

Boundaries of India

We all know that India is a triangular peninsula in the south of Asia. In area and population it is as large as the continent of Europe without Russia. Its greatest length from north to south and its greatest breadth from east to west are both about 1,900 miles. It is cut off, on the north, from the rest of Asia by the Himalayas, and is bounded, on the other sides, by the sea. In latitude it stretches from the eighth degree of the north latitude to the thirty-seventh degree.

Its Position and extent

This brings it well within the temperate zone, so it enjoys practically every variety of climate and scenery. In the Himalayan regions, with lofty mountains and huge forests, the climate is cold and bracing, whereas in Lower Bengal and Madras, which consist of low-lying river-deltas and sun-scorched plains, it is very hot for the greater part of the year.

The Himalayas form the northern rampart of India. On the north-west and north-east they slope away to the smaller mountains and hills of Sulaiman and Kirthar and Assam ranges. They are traversed by many narrow natural passages called by geographers 'passes'. These do not present any great obstacles to traffic, but they are cracks in India's armour. Through them the great invasions of India have been made.

Its Natural Divisions

India is naturally divided into two parts: (i) the Himalayan region and the plains of the north and (ii) the tableland of the Deccan together with the plain country to the east and west of it and the Far South. The Himalayas not only guard Northern India against human enemies, but protect the plains from the cold north-winds that blow in winter across Tibet. They also check the northward course of the rain-clouds, which the south-west monsoons bring from the Southern Ocean. Unable to rise above the Himalayas these clouds discharge their rain on the dried-up plains, which soon become green with vegetation. From the foot of the Himalayas the Indo-Gangetic plain stretches towards the Vindhya and Satpura mountains. This plain is the real Hindustan of History and is watered by the Indus, the Ganges and the Brahmaputra and their tributaries. The Ganges is by far the most important of these. It rises in the Garhwal Himalayas, and pursues its course through the great plain of Hindustan to Bengal. It fertilises the land on either side of its course and makes its way to the sea through many channels. With this river is bound up many a sacred tradition of the Hindus. The pious Hindu bathes in its waters to wash away his sins. To him death and cremation on its banks assures an eternal peace. But far greater is the importance of the Indus and its tributaries in this history of the early Aryans in the Vedic period. They had their first settlements in the Punjab on the banks of these rivers. The Indus does for the rainless plain of Sind what the Nile does for Egypt.

the dangers, which threaten men at night-time—wolves and other wild animals, robbers and unfriendly tribes trying to steal cattle, and fierce demons hostile to man. Therefore, they prayed for help and protection, to those divine beings who drive away darkness and bring light. When day broke in the east, their hearts were gladdened, and they welcomed in their songs the glorious Dawn-Goddess (*Ushas*) who, clad in shining raiment, never fails to appear in her usual place, awakening and cheering men. And they praised the mighty Sun-God (*Surya*), who follows close upon the Dawn and fills the entire world with his glorious light. They praised also the kind Fire-God (*Agni*) who alone, of all the immortals, has deigned to take up his permanent abode among men, ministering to their wants with his light and heat and conveying to the other gods the offerings of ghee and other things which are made at sacrifices. At night-time, when all other light has vanished, the flame of the fire alone remains, bright and watchful, scaring away from the dwellings of the Aryas, wild beasts, robbers and demons.

Their Religion

But they also worshipped gods of a different kind, foremost among whom is *Indra* the strong and bold, whose delight is in battle. Another name for him is *Puroha* or *Purandar*, which means the ' Sacker of Cities '. His great deed is to overcome the evil demon, *Vritra*, who every winter imprisons, within the mountains, the streams of water, which are needed to make the grass and grain grow in the fields and pastures of men. Indra finds out the place where the waters are hidden, and giving battle to the giant, strikes him down with his thunderbolt and sets free the waters so that they can flow forth and bestow their blessings on men. When the Aryan men went to battle, they called on the strong god, Indra, to fight on their side and help them to strike down their enemies as he himself strikes down Vritra. In those days, the Aryans knew how to prepare an intoxicating drink which was supposed to have wonderfully strengthening and glad-

dening qualities. It was made from a mysterious plant called *Soma*, but it is difficult to identify it with any known plant of our day. The gods also, especially Indra, were believed to love Soma juice and to gain strength from drinking it, and hence at solemn sacrifices the juice was prepared by the priest as an offering.

Gradual advance of the Aryans

The hymns from which we have quoted are very remarkable. In the first place, they may be said to contain the first fragment of true history that has come down to us from Indo-Aryan antiquity. In the second place, they throw light on what appears to have been the main cause of the Aryans spreading from the 'land of the seven rivers' (*Sapta-sindhavas*) over the whole of Northern India. The tribes, which had entered India first and settled evidently towards the east border of the Aryan region, were gradually pushed further east by other tribes pouring into India from the west.

Whatever the cause may have been, there is no doubt that gradually, the Aryan tribes moved on from the Punjab into the more eastern parts of Northern India. We do not know the details, but we must assume that Aryan men made their way down the banks of the Ganges and the Jumna, taking possession of the fertile land of the Doab and advancing into the regions now known as Oudh, Rohilkhand, and Behar. In the end, they took possession of Bengal also, and of all the land to the north of the Vindhya range. All this advance could not have been made without constant warfare with the earlier inhabitants of those regions—many of whom, driven out of their old homes by the Aryan invaders, withdrew into jungles and hills. On the other hand, there can be no doubt that many, probably the majority, remained where they were, in a state of subjection to the Aryan conquerors. And, in course of time, friendly and orderly relations established themselves between the two races, and the Aryans began to take daughters of the earlier inhabitants

as wives. In this way, a new type of people was gradually formed, which, today, is known as the Hindu population of Northern India. The racial characteristic of the higher classes of this new people remained mainly Aryan; and Aryan speech, Aryan law and customs, Aryan forms of religious belief and worship spread over the whole of Northern India eastward as far as Bengal. The gloom of the forests was everywhere broken by the sacred fires of the *Agnihotrins*; and in many a place of sacrifice Soma juice was poured on altars to gladden the Aryan gods, and there was heard the sound of the hymns sung by the *Udgatris*. At the same time, it is probable that the Aryan invaders, on their part, learned a great deal from the old inhabitants, who seem to have been skilful in handicrafts and manufactures of many kinds.

The Mahabharata

The entire period during which the new order of things was establishing itself must have been one of constant warfare. The Aryan tribes had to make their way eastward by fighting with the aboriginal tribes. They fought also with one another for land or power. Gradually, as they settled down, numbers of them combined into groups, and thus, in course of time, there were formed in Northern India several large powerful kingdoms. These kingdoms, again, were, as a rule, in a state of constant rivalry and frequent warfare. Of all these events we know no details. But we have a grand poetic version of one of these struggles, which perhaps was the last great struggle between the newly-formed Aryan states in Northern India. This is the great epic poem, called the *Mahabharata*, the great battle of the *Bharatas*. The Bharatas were an ancient Aryan tribe settled in the Punjab, and the Mahabharata tells us how a quarrel arose between two branches of that tribe—the *Kauravas* (descendants of King Kuru) headed by King Duryodhana, who lived in the ancient city of Hastinapura, somewhere to the north of the modern

Delhi, and the *Pandavas*, the five sons of Pandu who resided at Indraprastha, as Delhi was then called. The eldest of these five sons and their leader was Yudhishthira. Jealous of the power and riches of the Pandavas, Duryodhana invited them to his capital and cunningly engaged them in a game of dice. Blinded by a gambler's insensate passion for play, Yudhishthira staked and lost his treasures, his kingdom, his brothers, his wife—the beautiful Draupadi—and even his liberty. Duryodhana restored their liberty on condition that they went into exile.

The five brothers departed with Draupadi and lived for many years among strangers. They gradually gained powerful friends and allies and prepared to attack King Duryodhana. He, on his part, strengthened himself by alliances with other powerful princes, and, in the end, the rival groups followed by enormous armies met on the field of Kurukshetra between the rivers Saraswathi and Drishadvati. A fierce battle was fought lasting for many days. Heroic deeds were performed on both sides, and no decision was reached till the eighteenth day. Duryodhana's army was driven off the field, and all his great chiefs were killed. He himself took to flight and was killed some miles from the battlefield by Bhima, one of the Pandavas. The army of the Pandavas also suffered heavy losses, but the five brothers survived. Yudhishthira was then appointed king of Hastinapura and, for thirty-six years, ruled over the whole of Northern India. At last, tired of life, he gave up the throne and, accompanied by the faithful Draupadi and his four brothers, went towards Mount Meru, the seat of the gods in the distant north. Indra, the friend, and protector of all valiant men, joyfully received the heroic brothers into his heaven. The throne of Hastinapura was occupied by Parikshit, the grandson of one of the Pandava brothers, and with his reign began a long period of peace and prosperity. One of his descendants moved from Hastinapura to Kausambi (pro-

bably the modern Kosam in Allahabad District) on the lower Ganges, and a long line of kings of the Bharata race ruled there over the more western parts of Northern India.

We cannot be certain that all this really happened in this exact way: for the Mahabharata is a poem, not a history. But it is very likely that some great final fight, as described in the poem, took place between the Aryan tribes, after which things settled down, and there was peace for a long time. Later generations looked upon the great battle of the Bharatas as the end of an old and the beginning of a new order of things. But though the Mahabharata may not be an accurate record of events, it gives us a splendid picture of the character and spirit of that heroic age—how those ancient Aryan warriors lived and fought and what were their customs and ideas. A high-spirited warlike race, they were ever ready to give their lives for the cause dear to their hearts. Listen to the words with which the venerable old Bhishma (grand-uncle of the Kauravas as well as of the Pandavas) urged his troops to battle: 'Today the gate of the heavenly world is wide open. Valiant men pass through that gate to the world of Indra and Brahman. To meet death in battle is the warrior's eternal duty.' And the same heroic spirit that lived in the men animated the women of those old warrior tribes. From their youth they witnessed the manly games and contests of the young princes and, when the time came for the maid to become a wife, she was not given away by her parents to the man of their choice, but she herself chose from the young princes assembled the one who had won her heart by his manly beauty and skill in arms.

What we learn from the Mahabharata

With the Mahabharata must be mentioned the other great epic poem of ancient India—the *Ramayana*. It is not necessary to tell the story here. Every Indian child has heard the touching story of how Rama, obedient to the unjust command of

his father, who was guided by a wicked wife, went to live in the wilderness, with his beautiful and loving wife, Sita, and his faithful brother Lakshmana: how Sita was carried off by Ravana, the wicked king of the demons, to his capital in far-off Simhala (Ceylon); how Sita, thinking of her husband only, withstood all the efforts of Ravana to win her love; and how Rama, in the end, helped by the army of friendly monkeys, crossed over to Ceylon, slew Ravana and got back his faithful wife.

The Ramayana

Though the Ramayana is less than a quarter of the length of the Mahabharata it is of great interest and value as showing the spread of Aryan civilization and Brahmanical culture throughout the Gangetic valley and Southern India. In the Mahabharata the centre of civilization has been shown to be around Delhi and Agra on the banks of the Jumna. In the Ramayana, it is further east in the country of Oudh on the banks of the Gandak. Its geographical limits stretch to the Deccan and Southern India and even to far-off Ceylon. The story of Ramayana is touching and inspiring and sets before the millions of Hindu men and women lofty ideals of filial obedience, wifely devotion and brotherly attachment, but it has not the sturdy strength, which marked the warlike spirit of the heroes of the Mahabharata. The farther south and east the Indo-Aryans came, the greater was the enervating influence of the soft climate on their manly vigour and warlike energy. As they mingled and made alliances with the children of the soil, they lost the energy of the genuine warrior. With the progress of culture and civilization the influence of the priest increased. He was no longer the companion and servant of the king. He was now his superior and claimed for himself and his order the first position in the state.

From about 600-500 B. C. we begin to have a more accurate knowledge of events in Northern India. And if we understand by History an accurate knowledge of the

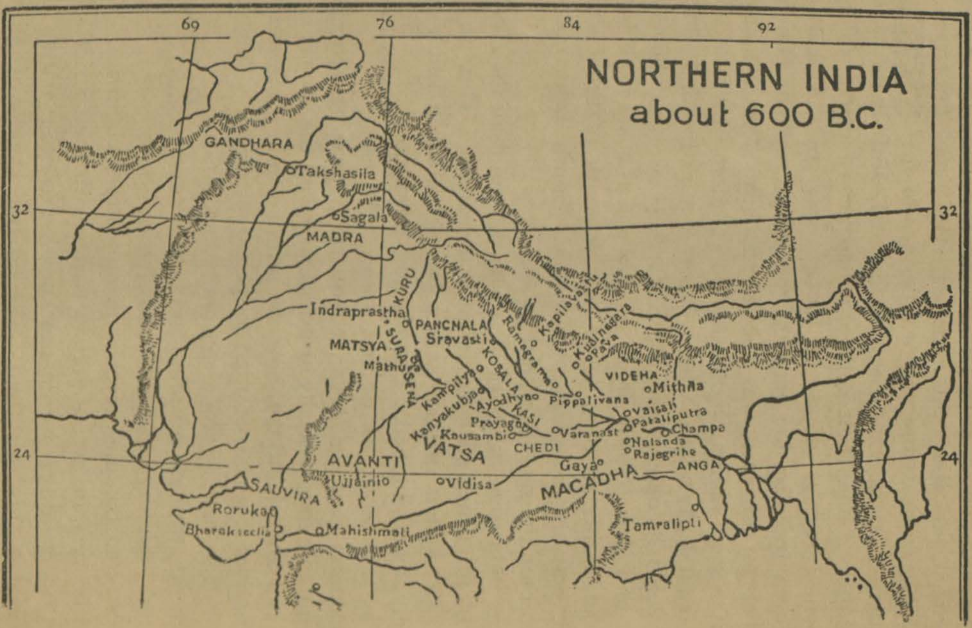
succession of events in the past, we may say that the History of India begins about this time. By this time certainly, if not earlier, the wanderings of the conquering Aryans had come to an end, and a number of important kingdoms had been formed. There was the powerful empire of the *Panchalas* in the heart of Northern India on the banks of the Jumna and the Ganges. Farther to the east, was the kingdom of *Kasi* (Banaras). What is now called Oudh was the kingdom of *Kosala* with the capital Ayodhya, where King Dasaratha and Rama had ruled in olden times. Still farther east was the kingdom of *Videha* (North Behar or Tirhut), the home of King Janaka, father of Sita. And to the south of the Ganges there was the kingdom of *Magadha* (South Behar), soon to become the most powerful of all.

Important Kingdoms in Northern India

The habits and mode of life, even the minds of the Aryans had by this time undergone important changes. Thus we find the strict system of caste, which has prevailed in India ever since, fully established. Exactly how this peculiar system arose, we do not know. We can understand that the Aryan conquerors, speaking generally, did not mix much socially or intermarry with the subject race. We can understand too, how the priests would come to view themselves as a class entitled to special privileges. They and the warlike nobility would naturally look down upon the traders, artisans and tillers of the ground. Similar views and class feelings have existed, and continue to exist in most other countries. But how the very numerous Indian castes with their strict rules came to be formed we do not know. No other nation has ever had a similar system. We do not wonder when we observe anywhere that a nobleman does not give his daughter in marriage to a poor labourer; but it is hard to understand how the binding custom sprang up that a potter's son cannot marry a weaver's daughter and that the potter and the weaver cannot have a meal together.

Social life

The Caste System



NORTHERN INDIA
about 600 B.C.
69
76
84
92
32
24
GANDHARA
Takshasila
Sagala
MADRA
KURU
Indraprastha
PANCNALA
Sravasti
MATSYA
SURASENA
Mathura
Kampilya
Kanyakubja
KOSALA
Ayodhya
Ramagrama
Kapilavastu
Kusinagara
Pava
VIDEHA
Mithila
Pippalivana
Vaisali
Pataliputra
Champa
KASI
Prayaga
Varanasi
Kausambi
VATSA
CHEDI
Nalanda
Rajegrihe
Gaya
ANGA
MAGADHA
AVANTI
Ujjaini
Vidisa
SAUVIRA
Roruka
Mahishmati
Tamralipti

In other respects, however, Northern India at this time, 600-500 B. C., must have been very much like the India of later times. No doubt, the country looked somewhat different from what it looks now. Large tracts of land, which at present are under the plough, were covered then with gloomy forests, in which tigers, elephants, wild boars and other fierce animals roamed about freely in large numbers. But much land between the forests was well-cultivated and bore crops of the same kind as at present, rice, wheat and millet, sugarcane and pulses of many kinds. Little villages, surrounded by groves of mango trees, were scattered all over the country, and the people living there had the same appearance and manner of life as the modern villagers. The same simple craftsmen—the potter, the weaver, the blacksmith—were busily plying their trades. Here and there were larger villages or small towns where some rich landowners lived in well-built houses. Each kingdom contained a number of larger towns, the most important being the capital where the king resided. These towns had many thousands of inhabitants, some of whom were rich traders and bankers living in beautiful houses. Many of the other inhabitants were skilled artisans, such as goldsmiths and silver-smiths, weavers of silk and muslin, makers of garlands and perfumes as also singers, musicians, and dancing girls.

Political Life

One great feature of the period was the growth of the power of the king. As the kingdoms grew into empires, and one king conquered others, his power increased till he became almost an absolute ruler. We read of *Rajasuya* and *Asvamedha* sacrifices, performed by kings setting up claims to imperial dignity. The Samitis and Sabhas, which guided and controlled the power of the king during the period of the Rigveda, became less important. The administration of the kingdom was good or bad according to the character of the ruling sovereign. With

the growing strictness of caste-rules, the common people began to think that the administration of the country and the making of peace and war were the business of the king and the military class; so they were content to follow their respective pursuits of agriculture, trade or industry.

Influence of the Brahmans

Religious Life

Meanwhile the class of priests had been growing in importance and influence. Their principal occupation was to perform sacrifices and other religious ceremonies. In order to do this in the proper way, they collected carefully and arranged all the ancient hymns and prayers which had come down to them from their forefathers. The ancient sacred boooks of the Hindus—the *Vedas*—consist in part of these prayers and hymns and in part of directions as to what the several kinds of priests had to do at the sacrifices, and of explanations of the meaning and purport of each act. At each of the great Indo-Aryan sacrifices, priests of three different classes were active. There were the *Adhvaryus*, who did all the manual work required for the sacrifice, such as measuring out the ground, arranging the places for the sacred fires, preparing the offerings of milk, ghee, curds, etc., preparing and offering the Soma juice, and slaughtering the animals offered to the gods. The prayers uttered by these priests while performing all these duties, and explanations of, and directions as to, those duties constitute that part of the Veda, which is called the *Yajurveda*. Next, there were the priests whose duty at the sacrifice was to recite the hymns in which the gods for whom the offerings are meant are praised and glorified. These hymns together with directions to the *Hotri* priests and explanations as to the meaning of their acts constitute the *Rigveda*. In the third place, there were the *Udgatri* priests whose function it was, during the Soma sacrifices, to chant certain sacred verses (*rick*). A verse so chanted was called a *Saman*. The Veda comprising all

The Vedas classified

these Samans, together with directions to, and comments on, the work of the *Udgatris*, constitute the *Samaveda*. The *Atharvaveda*, which contains some hymns from the Rigveda and some songs from the Samaveda, is mainly a collection of spells and incantations used in sorcery and magic. Though some of them have come down from very remote times, this Veda was not recognized as one at all till long after the other three had been accepted as Sruti, or revelation and its sanctity is still questioned by some Brahmans.

In connection with the Vedas, in course of time, certain treatises were written, consisting of a number of short statements of rules in which the work of each of the three classes of priests is described in a concise and convenient form. These treatises were called *Kalpasutras*, a compound of *Kalpa* meaning a rule and *Sutra* meaning a string, a string of short sayings or rules. It was a part of the religious duty of the priests to study carefully the language of the sacred books, and thus they worked out a full system of grammatical rules for the Sanskrit Language (*Vyakarana*). They also made inquiries into the derivation or etymology of words (*Siksha* and *Nirukta*) and into the metres of the Vedic hymns (*Chhanda*). They studied the movements of the stars and planets (*Jyotisha*) to find out the right time for the performance of sacrifices; and in the construction of the altars for sacrifices are to be found the beginnings of the study of Geometry.

Kalpasutras

The Brahman's complete life was divided into four stages (*asrama*), arranged so that he could perform his varied duties (*dharma*), the first being the period of study (*Brahmacharya*) when he had to live with his teacher, and devote himself to the study of the sacred books. Then he married and entered upon the second stage, that of a house-holder (*Grahastha*). Next, he retired into the forest where he lived the life of an anchorite (*Vanaprastha*): and finally he gave up

Stages of a Brahman's Life

all earthly ties to live the life of a *Sannyasin* or *Yati*, spending his days in religious meditation.

Beginnings of Indian Philosophy

As the time of constant warfare and wanderings of tribes drew to an end and peace settled on the land, the minds of men, at least of the higher classes, turned more and more to contemplation. The old Vedic Aryans had been great doers and fighters, ready to take life as it came, to act and fight when it was needed and to enjoy the good things of the earth. The Hindus of the present period, on the other hand, paid less attention to the needs and joys of the day, and had more time to think about the world and human life. They did not trouble about the ordinary business of life, its joys and activities, and found no satisfaction in the worship of gods of limited power, who demanded sacrificial offerings. They began to think that the way to true happiness lay not in doing and enjoying, but in meditation and that such meditation could best be carried on in the solitude of the forest, away from the noisy haunts of men. Treatises called *Aranyakas* were written for the use of those who retired to forest, for contemplation. In these are found the *Upanishads* which enquire into such questions as, What is man? What will become of him after his death? What is God? On these are based the different systems of Hindu Philosophy.

Questions:

(1) What does History teach us?
(2) Account for the great differences among the peoples of India in regard to their complexion, manners, etc.
(3) What do you know about the earliest inhabitants of India?
(4) Where was the original home of the Aryans? What are the sources of information regarding the Vedic Aryans? What light do these sources throw on their domestic, social and political life?
(5) What historical facts can be gathered from the epics, Ramayana and Mahabharata?

CHAPTER II

The New Religions: Jainism and Buddhism

The New Outlook on Life—Mahavira and Jainism—Gautama Buddha, His Life and Teachings.

The New Outlook on Life

The Aryans of the Vedic period were an energetic race, ever ready to act and to fight and to enjoy the good things and pleasures of life. They took pleasure in life and work and were not depressed by dangers and difficulties. They looked upon life as a good thing, something to be enjoyed. They believed that after death brave and good men go to a delightful place where, through the favour of gracious gods, they enjoy everlasting happiness. But, gradually, the spirit and beliefs of the people underwent a great change. The old simple joy in life and delight in action passed away, and the view began to be formed that life is not a good thing at all, that its ills and sufferings are greater than its joys and pleasures. Death was no longer looked upon as the beginning of a happier state of existence, but as the transition into other states of existence all of which are full of sorrow. Great teachers arose, who taught that, strive as he may, man can secure no permanent happiness, that life indeed is nothing but pain, that as a rule death will be only the beginning of another round of painful existence. The old Aryans, in short, had held that life with all its troubles is a good thing to be enjoyed: the later Hindus inclined to the view that, for the virtuous and wicked alike, life is pain and sorrow. Their religion ceased to comfort and cheer: but after some years, teachers arose who taught their suffering fellowmen that after all there is a way to escape from the pain and sorrow of existence. Of these teachers, two, Mahavira and Gautama Buddha, became famous as founders of Jainism and Buddhism respectively.

Jainism was founded by Vardhamana, who subsequently became known as Mahavira. Born of a Kshatriya noble family, he was related to the royal house of Vaisali in Videha. Some scholars think that he was not the founder of a new faith but reformed an old one. At the age of about thirty, he gave up the world and wandered in the forests, naked and hungry, till he thought he had found enlightenment. Then he took the name of Mahavira (Great hero), his another name being *Jina* (conqueror) from which his followers are known as *Jainas*. For about thirty years, he went about Magadha, Videha and Kosala, teaching his doctrines. He taught that the highest goal was *Moksha*, i.e., freedom from birth and death and therefore from all sorrow and pain and this could be attained by any one, even the lowly Sudra and the despised *Mlechchha*, if he lived an austere life, abstaining from all sinful thoughts and desires and harm to any living thing either by word or by deed. He had a large number of followers chiefly Kshatriyas, many of whom left their homes and became *Sannyasins* like himself. His religion has undergone many changes and is now professed by a large number of the better classes in Rajputana, Gujarat and Malwa. The vernacular languages of Southern India, Tamil and Kanarese, owe a great deal to the Jainas, who wrote grammars, dictionaries and other books in those languages.

Mahavira and Jainism

In the sixth century before Christ, there lived a prince or nobleman of the Sakya tribe, named Suddhodana, in the town of Kapilavastu, situated in what is now the Basti District of Uttar Pradesh at the foot of the Himalayas. To him and his wife Maya, there was born a son, who received the name Siddhartha. As the boy grew up, he was taught the use of arms, and learned whatever a youth of noble family should know and practise. At the age of sixteen, he overcame in contest all the other youths of the

Gautama Buddha, His Life and Teachings

Sakya tribe. His father then married him to a beautiful girl of a noble family, called Yasodhara. The young prince dearly loved his wife and, for some years, lived with her in great happiness; and a son was born to them whom they named Rahula.• But in the midst of all this happiness a strange sadness gradually crept into the soul of the young prince. Gloomy thoughts of decay and death and of the vanity of all earthly delights were always troubling him. The love of his wife and the happiness of his home could not check these thoughts, which at last turned the sweetness of life into bitterness for him. Health, strength and beauty are liable to be destroyed by sickness and diseases of all kinds. The bloom of youth soon departs and old age creeps on us, bringing with it infirmity and helplessness. At last death puts an end to life, to which all men cling. But pleasures and enjoyments are only passing fancies and are altogether useless. Before we get a thing that we desire, we are greatly troubled in our mind; and when we have got it, it soon becomes indifferent to us, or even repulsive. We set the mind on something new and the same game of painful longing, short-lived enjoyment and final satiety and distaste is played over again. How often have we to pay for a moment's pleasure with a long-continued pain. And how often does it happen that when the cup of delight has been emptied, there remain the bitter dregs of suffering and repentance! And, what is perhaps worst of all how often do we observe that the pleasure of one creature implies pain and suffering to others. In fact, there appears to exist no such thing as happiness; all happiness and enjoyment are not only fugitive, but unreal; the centre and core of all existence is pain and suffering.

Thoughts of this kind threw Prince Siddhartha into deep melancholy. Gradually, a great resolve formed in his mind—he determined to leave his home with all its comforts and luxuries and to devote himself to the task of find-

ing out a remedy for the ills of life. In order not to be stopped by his family, he prepared secretly for flight. One night, when all the inmates of the palace were asleep he walked for the last time through the splendid halls and then softly entered the sleeping chamber to have a last look at his wife and child. There the beautiful Yasodhara lay peacefully asleep on a couch, fragrant with sweet flowers, clasping with one arm her little son. Siddhartha longed once more to take up the child in his arms; but knowing that his wife, if awakened, would strive to detain him, he checked himself and stole silently out of the chamber and palace. Mounting his favourite horse, his mind steadily set on his great purpose, he rode away to begin a life of 'Homelessness.'

Years were spent by Siddhartha in various fruitless efforts to find a remedy for the evils of life. At first, he tried to gain enlightenment from certain learned Brahmans in Northern Behar, but their teaching gave him no real help. Next, he adopted the life of an ascetic, but this only lessened his bodily strength and health, and did not enlighten his mind, and so he went back to his ordinary habits of life. With renewed vigour he kept on thinking about the great problem he longed to solve. In the seventh year after he had left home, the light of true knowledge suddenly flashed on his mind. The solution of the great problem was, so he believed, simple enough. How can man escape from the evils of life, and from all that endless suffering which is connected with it? It is in his own power; let man suppress within himself the desire to live and to enjoy: this will raise him at once above all pain and give him complete peace. The desire to live will naturally die, if man steadily turns away his mind from life and its pleasures and leads a pure and simple life, at the same time giving up all desire for selfish enjoyment and pleasure.



Gautama Buddha

From a Gandhara Sculpture in the Indian Museum

Thus the Sakya prince, Siddhartha, had become the Buddha, 'the Enlightened One.' Rejoicing in the thought that at last he was able to show mankind a way out of all the miseries of life, he set out to impart the glad tidings to others. The first place where he taught was in the Deer Park near Banaras (at the place now called Sarnath). Then for the remainder of his long life—forty-four years—he wandered about Behar and Oudh, teaching people the new way to salvation. When eighty years old, he died in Kusinagara, the modern Kassia, in 477 B.C. At the time of his death, a very large number of people had accepted the new doctrine. Among these some retired from wordly life altogether and dwelt in monasteries. There they lived in the most simple style, giving up all luxuries and even the comforts of life, and spending their time in meditation and prayer. The only food they took was that given to them in charity. The great mass of the followers of the Buddha, on the other hand, remained home, carried on their usual business or work, and practised the virtues demanded by their teacher—self-denial, contentment, moderation in all enjoyments, gentleness and kindness to others, not men only but all living creatures.

In the course of some centuries the faith and rule of life taught by the Buddha spread over the whole of Northern India and even to countries outside India. During that time it appears to have been the prevailing religion, although side by side with it faith and worship taught by the Brahmans continued to exist. Eventually the influence of the Brahmans again began to prevail; and from about the eleventh century Buddhism may be said to have disappeared from India, though it still flourishes in several countries farther east.

Questions:

(1) (a) Trace briefly the conditions and circumstances under which Jainism and Buddhism were founded.
(b) What are the chief doctrines of these religions?

(2) Why did the Sakya prince, Siddhartha, renounce the world? How did he become the Buddha and what was his enlightenment?

CHAPTER III

The Invasion of Alexander the Great and the Mauryas

The Saisunagas—The Nandas—Chandragupta—Invasion of Alexander—Porus—Effects of Alexander's Invasion—Successors of Alexander—Seleukos—Megasthenes: his Account of India—Asoka—Conquest of Kalinga—Asoka becomes a Buddhist—What he did for the spread of Buddhism—Inscriptions on Rocks and Pillars—Some of his typical Edicts—State of the Country: Maurya Administration—Army—Trade and Commerce—Arts.

The Saisunagas

The earliest line of Rulers in Northern India of which we have some historical knowledge is that of the Saisunagas, i.e. the descendants of Sisunaga, king of Magadha, who lived about 600 B.C. The fifth prince of this line was BIMBISARA in whose time the great teacher, Gautama Buddha, lived. Under Bimbisara the power of Magadha in Northern India greatly increased. He overcame the hostilities of the neighbouring kingdoms of Kosala, Madra and Vaisali by marriage and conquered the kingdom of Anga. But the ablest member of the family was his son AJATASATRU, who is said to have starved his father to death, although he had given up all his power to him. To strengthen his position Ajatasatru built a great fort at Patali at the confluence of the Ganges and the Son, which has since then changed its course. This village afterwards developed into the splendid capital of Pataliputra (the modern Patna). Ajatasatru waged wars with the kings of Kosala and Vaisali and made Magadha the most powerful kingdom in Northern India.

The Nandas

The Saisunagas were succeeded by a line of rulers called the Nava Nandas, which comprised Mahapadma Nanda, the son of the last Saisunaga King by a Sudra woman, and his eight sons. The

Nandas were overthrown about 321 B.C., by a bold young adventurer named CHANDRAGUPTA. With the help of a very wise and cunning Brahman, Chanakya, he took possession of Pataliputra and founded the royal line of the Mauryas* (so called from Mura, Chandragupta's mother) who ruled over Magadha until about 184 B.C.

Chandragupta

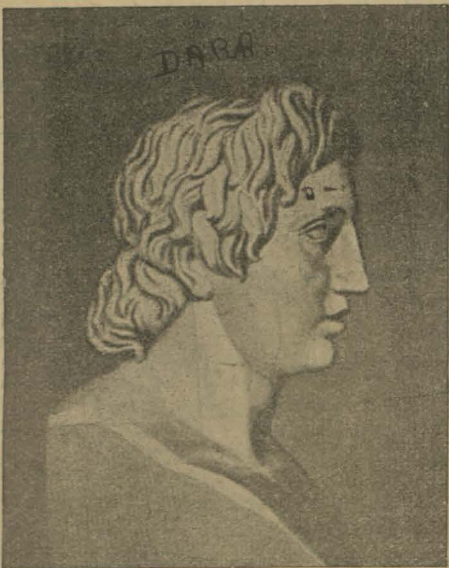
During this period India came, for the first time, into contact with western nations. Of these events, we have trustworthy accounts from Greek writers. About 500 B.C. the great Persian king, Darius, son of Hystaspes, whose empire extended from the Danube to the north-west frontier of India, conquered the valley of the Indus and made it a province of the Persian Empire. His Indian provinces, which were ruled by governors called satraps, yielded him an enormous revenue, in fact a third of what he used to receive from his Asiatic dominions. The Persian connexion, though short-lived, made possible the introduction of Persian architecture into India. Indian trade in the west also increased. To the Persian officials is due the introduction of the Kharoshthi script in which many ancient Indian inscriptions till about the 5th century A. D. were written.

At the time when Mahapadma reigned over Magadha, the Punjab was invaded by the most famous king and warrior of ancient times, Alexander the Great, king of Macedonia in Greece. Greece was then the most advanced of all countries in arts and sciences. It had produced many great poets, philosophers, mathematicians and artists. Alexander was a youth of twenty when he succeeded his father, Philip, who had organized a powerful army. High ambition and a daring spirit of adventure prompted Alexander to attack the mighty Persian Empire, which at the time, although declining in strength

Invasion of Alexander

*Some scholars connect the word Maurya with the name of the clan, 'Moriya' to which Chandragupta is said to have belonged.

embraced all the countries of Western Asia from the Ægean and Mediterranean Seas right up the frontiers of Afghanistan. Alexander crossed over into Asia Minor with a large army, defeated the Persian hosts in three great battles and took possession of the throne and kingdom of Darius Codomanus. Not satisfied with these huge conquests he crossed over the Hindu Kush with an army of 50,000 men,

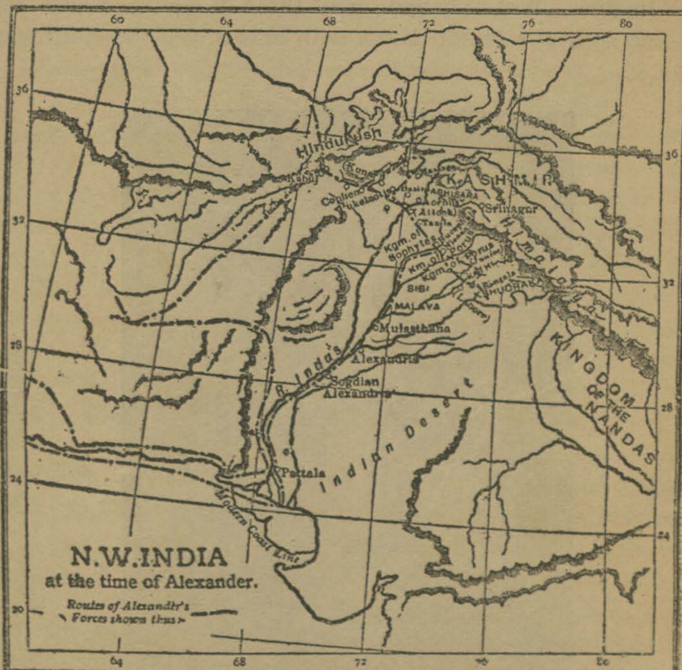


Alexander The Great

(327), and invaded what is now called Afghanistan. After severe fighting with the tribes settled there, he crossed the Indus on a bridge of boats. There he was well received by the king of Taxila, which, in those days, was a great town and a famous seat of learning. Marching eastward, he was opposed on the Jhelum by a powerful hostile army, with

200 elephants and numerous war-chariots, under King Porus (Paurava), who ruled over the country between the Jhelum and the Chenab. A furious battle took place on the left bank of the river. Porus and his men fought bravely, but the energy and skill of

Porus



Alexander and the steadiness of his well-drilled and heavily armed troops won the day for the Greeks. Thousands of Indian soldiers were slain. Porus himself, covered with wounds, was made prisoner and taken before Alexander, who received him with respect and enquired how he wished to be treated. 'As a king,' was the dignified reply of the Indian Prince: and Alexander gave him his liberty and restored his kingdom to him. Pushing farther on, Alexan-

der reached the most eastern river of the Punjab, the Bias, and desirous of still further conquest and adventure, wanted, it is said, to cross that river also and subdue the eastern regions of India. But his soldiers, wearied and weakened by constant marching and fighting, and dreading farther advance into a new country with unknown dangers, refused to go on, so, much against his will Alexander had to give way. Having erected on the banks of the river twelve huge altars of stone dedicated to the twelve great gods worshipped by the Greeks, he turned back, embarked with his whole army on boats on the Jhelum, and sailed down that river and the Indus to the Sea. Part of his army continued their journey by ship, keeping along the coast, and after great hardship, reached the Persian Gulf. The rest of the troops, led by Alexander himself, marched back from the mouth of the Indus along the coast through the country, now called Makran, and after having suffered terribly from heat and want of water, re-entered Persia (325). Probably, Alexander's decision to turn back at the Bias was dictated by prudence as much as by alarm at the discontent among his men. Diminished in numbers and weakened as it was, the Macedonian army would have been overwhelmed by the huge forces of the kingdom of Magadha and other eastern states.

Two years later, Alexander died at Babylon at the early age of thirty-two, having to the last cherished plans of new expeditions and conquests.

Alexander's Indian expedition was not without the evils which generally attend the march of a victorious army. Many peaceful villages and prosperous towns were destroyed, many smiling fields made into deserts, thousands of men, women and children killed and not a small number sold as slaves. In some places at the news of the approach of Alexander's troops, the people fled, so that only deserted

Effects of Alexander's invasion

houses and desolate streets met the eyes of the conquering hero. Yet the invasion of India by Alexander is interesting from several points of view. It consists of a series of soul-stirring adventures accurately described by the Greek historians. It was also the first time that one of the great Aryan tribes, who, in pre-historic times, had settled and gradually become great and famous in Europe, again came into actual touch, at first hostile and then friendly, with another branch of the Aryan race who had settled in India. But the time for the truly fertile contact between the East and the West had not yet come. Alexander's name was soon forgotten in India, and Greek rule in the Punjab had very little effect on Indian civilization or literature. India moved on in its own path. Only in two departments, there is undoubted Greek influence traceable. There are Greek elements in the developed system of Hindu Astronomy (the *Siddhantas*), and traces of the teaching of Greek artists—unsurpassed teachers of all nations in this respect—are unmistakable in a series of sculptures in the so-called Gandhara School.

Successors of Alexander

On the death of Alexander, his vast empire was divided into a number of kingdoms ruled over by his generals. One of these, Seleukos, surnamed Nikator, who had succeeded to the eastern portion of Alexander's Empire and ruled at Babylon, set out to recover the parts of India which Alexander had conquered but which, after his departure had quickly shaken off the foreign rule.

Seleukos

Seleukos Nikator crossed the Indus, but met with a much greater resistance than Alexander had had to overcome. By this time, Chandragupta, the ruler of Magadha, had made himself master of the whole of Northern India and with the help of Kautilya, the reputed author of the *Arthasastra*, governed his empire with great ability. He led a huge army against Seleukos who had to retire. By the treaty of peace concluded

between the two princes, the provinces to the west of the Indus as far as Kandahar and Herat were joined to Chandragupta's empire. Seleukos also gave one of his daughters as wife to Chandragupta.

Megasthenes: his account of India

An ambassador of Seleukos, Megasthenes, lived for about five years at Pataliputra, and wrote a full account of the country, its inhabitants, products and institutions. Large extracts from this work have been preserved. Megasthenes tells us that the town of Pataliputra was an oblong about nine miles in length and a mile and a half in breadth, protected all round by a massive timber palisade, with sixty-four gates and hundreds of towers, and surrounded by a deep moat filled with water. The king lived in magnificent style in the royal palace which was built of wood, its pillars gilded and adorned with golden vines and silver birds. When the king went out, he was carried in a golden palanquin adorned with tassels of pearls. The favourite amusements of the court were combats of animals—bulls, rams, elephants, rhinoceros, etc.—and a curious kind of race unknown in modern India, run with cars to which were yoked a horse and two bullocks. The king kept an enormous standing army which is said to have comprised 6,00,000 foot soldiers, 30,000 horses and 9,000 war-elephants and thousands of war-chariots.

Of the people Megasthenes says: 'They live happily enough, being simple in their manners and frugal . . . . The simplicity of their laws and their contracts is proved by the fact that they seldom go to law. They have no suits about pledges and deposits, nor do they require either seals or witnesses but make their deposits and confide in each other. . . , Truth and virtue they hold alike in esteem.'

Chandragupta died about 297 B.C. and was succeeded by his son BINDUSARA, who ruled for about twenty-five years. Not much is known of him except that his relations

with the Greeks continued to be friendly and that the kingdom prospered generally.

Asoka

Asoka, who succeeded Bindusara, was one of those kings, who, in the history of the world, may be called not only 'the Great' but 'the Good' also. Very few rulers have done more for the material and moral advancement of their people. For forty years he ruled over a vast empire, which extended from what is now called the N.W. Frontier Province in the north to Mysore in the south, from Kathiawar in the west to Orissa in the east.

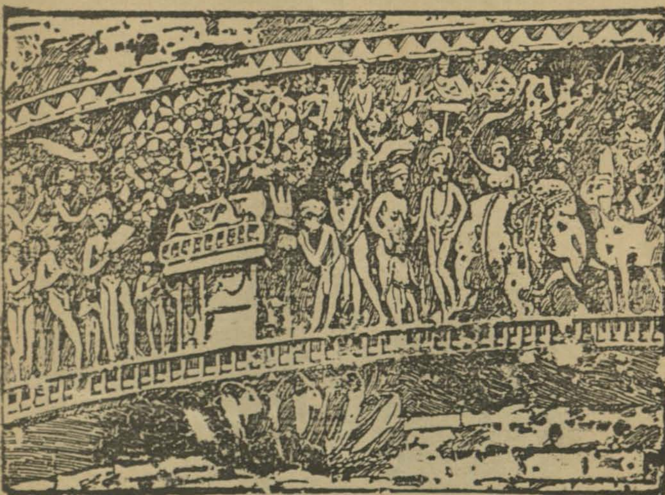
Conquest of Kalinga

Like his predecessors Asoka began his reign by conquering peoples, suppressing revolts and annexing territories. After establishing himself in Northern India he turned his attention to the south, which did not yet form a part of his empire. Kalinga, the country on the coast of the Bay of Bengal between the Mahanadi and Godavari rivers, which roughly comprised the whole of modern Orissa and part of modern Andhra Pradesh, was the first to be subdued. At this time, the Kalingas, who were descended from the Dravidians, were a highly civilized people. They were very good sailors and carried on extensive trade. All the eastern seas were known to them, and they had founded settlements in the Indian Archipelago. Their descendants are still living there and known as Klings.

Asoka becomes a Buddhist

The people of Kalinga fought bravely for more than three years to defend their country and preserve their freedom. Thousands of men were slain and many more were made homeless and miserable. The sight of bloodshed and misery caused by this dreadful war had a wonderful effect on Asoka. His whole nature was changed. The teachings of the Buddhists appealed to him, and he became a Buddhist. How to make his subjects happy and pious, became

his one object. His great ambition now was to extend his empire over the hearts of his subjects. He became fond of pilgrimages and visited the places connected with the life of the Buddha. When he visited the birth-place of the Buddha, he erected there a stone-pillar on which were carved in ancient Indian characters, the words, meaning

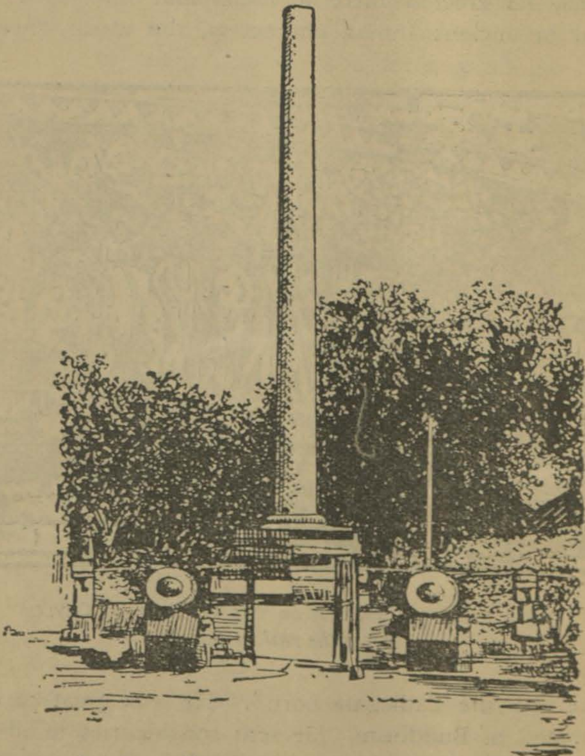


ASOKA SENDING A BRANCH OF THE BO-TREE TO CEYLON
From the rail at Sanchi

'Here was the Tathagata born'. He took great pains for the spread of Buddhism. He sent missionaries to all parts of India and even beyond, to such places as Syria, Egypt, Macedonia, and Epirus. His son and daughter were sent to Ceylon to preach Buddhism there. He invited the great Buddhist monks to meet at Pataliputra to compile the Buddhist Scriptures. The Buddhist sacred books were written in Pali, which was then widely understood, and this very greatly

What he did for the spread of Buddhism

helped the spread of the religion. To remind his subjects of their duty to their parents, children, relations, neighbours and even to lower animals, and to help them in leading better and nobler lives, Asoka had inscriptions



AN ASOKA PILLAR NOW IN ALLAHABAD FORT

engraved on rocks and stone-pillars all over his extensive empire. These inscriptions, or Edicts as they are called, are found in districts as far apart as Shahbazgarhi near Peshawar, the Nepalese Terai, and Siddhapura and Brahmagiri in Mysore.

Inscriptions on Rocks and Pillars

Asoka looked upon his subjects as his own children and did all he could to make them lead better lives. He himself lived the life of a Buddhist monk and took particular care about the private lives of his subjects. Even the members of the royal family did not escape his notice. He built many hospitals both for men and animals, dug wells, made roads lined with trees and rest-houses at regular intervals. Though a devout Buddhist, he was tolerant towards the Hindu. He prohibited the slaughter of animals and himself took to vegetable diet. He did not covet the territories of his neighbours; on the other hand, there is evidence that he gave them advice on occasions and established philanthropic institutions in their kingdoms. His first war was the last. These records are enough proof to place any king among the greatest in any age.

Some of his typical Edicts are given below, which show the deep sense of duty of this great king:—

Some of his Typical Edicts

'Thus saith His Majesty:—Father and mother must be obeyed. Similarly, respect for living creatures must be enforced, truth must be spoken. Similarly, the teacher must be revered by the pupil and proper respect must be shown to relations. This is the ancient standard of piety: this leads to length of days and according to this men must act.'

'I am never fully satisfied with my exertions and my despatch of business: work I must for the public benefit, and the root of the matter is in exertion and despatch of business; than which nothing is more efficacious for the general welfare. And for what do I toil? For no other end than this, that I may discharge my debt to animate beings and that while I make some happy in this world, they may in the next gain heaven.'

In 240 B.C. Asoka became a real monk, though he still ruled the country.

The map on page 45 shows the extent of Asoka's empire.

He ruled it wisely and well for forty years. Such a vast empire as this could only be kept together by a great king like Asoka. But the kings who followed him on the throne after his death in 237 B.C. were not nearly so able or powerful as he. Further, he had enjoined them not to contract any war to enlarge their dominions. The result was that soon after the death of Asoka, the Maurya empire began to fall to pieces and within fifty years the dynasty came to an end, the greatness of his reign becoming only a glorious memory.

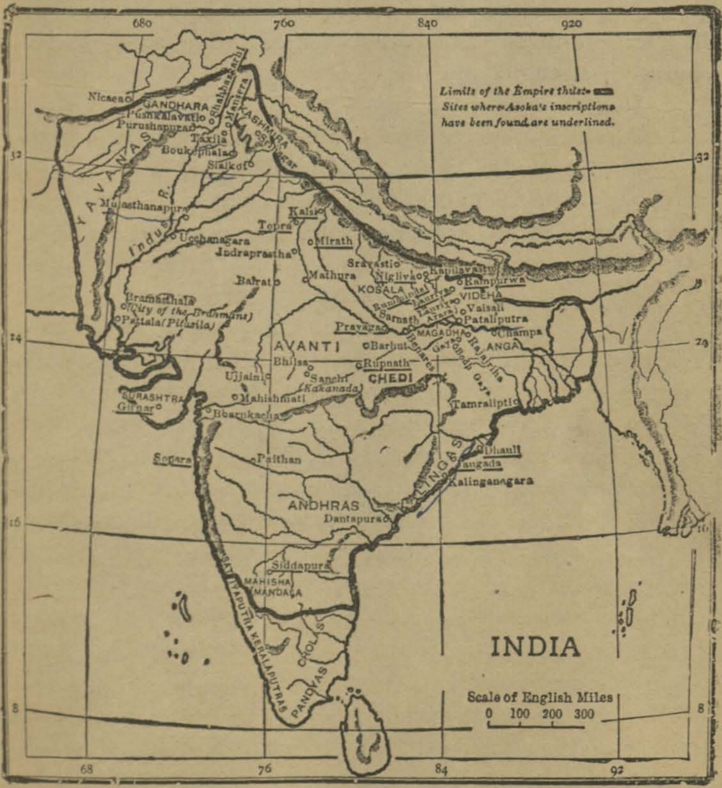
State of the Country: Maurya Administration

From the records we have, it appears that India under the Mauryas attained a high degree of civilization. The whole empire was divided into provinces, the more important of which were ruled by princes of the royal family. These provinces again were divided into districts. The king was an absolute monarch, but generally beneficent, and kings like Chandragupta and Asoka devoted their lives to the good of their subjects. In the matter of administration, the king and the provincial governors were helped by bodies of graded officials, chief of whom were *Mahamatras*, *Rajukas* and *Pradeshikas*. Spies were engaged to look into the conduct of the officials and report to the king, and even the private actions of the people were spied on by officers appointed by the State. Asoka appointed Censors (Dharma-Mahamatras) who could punish men who broke civil and moral laws.

The civil administration was carried on by a large number of officials. Taxes were paid both in kind and in coin, the land-revenue, which was about a fourth part of the gross produce, being the chief source of income. There were other taxes, such as tithes and tolls, taxes on forests, mines and fisheries, fines and profession taxes. The State, in return, carried out many public works, such as the building of hospitals, rest houses, the making of roads and parks. The city of Pataliputra was connected with the distant parts of

the empire by means of roads. Asoka planted trees and plants which were used for medicinal purposes and is stated to have put up about 84,000 religious edifices, *stupas* and pillars with edicts on them.

Criminal laws were very severe, and small offences such as theft and lies were punished with mutilation and even death. But from the account of Megasthenes we find that the people



were simple and law-abiding. In the time of Asoka, many humane laws were introduced and attempts made to reform the criminals by moral teachings.

The splendour of the capital was very great, and the king lived in luxury, but not without fear of treachery. Whenever he went out of the palace, he was guarded by armed body-guards, both of men and women.

Army

Large standing armies were maintained even in times of peace. Not only was the Imperial Army at Pataliputra a large one but, as Megasthenes reports, the vassal states of the Andhra and Kalinga also had large armies. Elephants were looked upon as a great source of strength, and an elephant-corps was maintained. War-chariots were also in use.

Trade and Commerce

Trade and commerce were in a flourishing condition in the glorious age of the Mauryas. Ship-building was a highly perfected industry under the Government, and many men were employed in it. The Naval Department was well-organised, and various kinds of port-taxes were levied. The Maurya Empire under Asoka, which extended over a large area, was in close touch with the western world. Travellers and visitors frequently came to the country and were 'closely watched by officials, who provided them with suitable lodgings, escorts and, in case of need, medical attendance.' These elaborate regulations show 'that the Maurya Empire in the third century B.C. was in constant intercourse with foreign states.' Foreign commerce grew to such an extent that the revenue derived from it rose to a very high amount. There was extensive inland trade also, though the absence of good roads, high cost of transport, and general insecurity of travel greatly hampered it.

Arts

Arts and crafts reached a high degree of excellence during the rule of the Mauryas. Though men were simple in their dress and habits, they loved jewellery and ornaments and so ornaments of various kinds were invented. The polish of the Asoka pillars shows the excellence attained in the stone-cutter's art and the perfection

of his tools. We can get some idea of the superiority of the mechanical contrivance of the builder's and engineer's arts in the Maurya period, when we think that the pillars on which Asoka's edicts were engraved were all made of sandstone, obtained near Chunar in the United Provinces, and had to be carried hundreds of miles away from where they were quarried.

But the greatest change in this period was in the moral outlook and religion of the people. The untiring zeal of Asoka and his missionary spirit made Buddhism the out-



LION CAPITAL, SARNATH

standing religion, yet at the same time his religious tolerance and the growth of Sanskrit literature did much for the revival of Brahmanism. Jainism was never accepted by the majority

of the people, but it made slow and silent progress among some sections of the population.

CHRONOLOGY

(*The dates given below are accepted in this book. They are approximate mostly, not exact.*)

B.C.	
642–413	Saisunaga Dynasty.
554	Pataliputra founded.
500	Conquest of the Indus Valley by Darius.
477	Death of Gautama Buddha.
413–321	Nanda Dynasty, 9 Kings.
327–325	Alexander's Indian Campaign.
323	Death of Alexander.
321–185	Maurya Dynasty.
321–297	Chandragupta Maurya.
305	Invasion of Seleukos.
	Treaty of Peace with Chandragupta.
300	Megasthenes at Chandragupta's Court.
297	Bindusara becomes King.
274–237	Asoka.
262	Conquest of Kalinga.
253	Buddhist Council at Pataliputra.
237–185	Other Maurya Kings.

Questions:

(1) During the time of the Saisunagas India came, for the first time, into contact with western nations—How? What did Indians gain out of this contact?

(2) (*a*) Who was Alexander? When and how did he invade India?

(*b*) What were the effects of Alexander's Indian invasion?

(3) Who was Magasthenes? Sketch briefly the account he has left about India and her people.

(4) Describe briefly Asoka's conquest of Kalinga. What effect had this on Asoka and how did it change his life?

(5) What did Asoka do for the spread of Buddhism?

(6) Justify the title of ' The Great ' to Asoka.

(7) (*a*) Describe the Mauryan administration of the country.

(*b*) Arts and crafts were highly developed during the Maurya period. Discuss.

CHAPTER IV

The Successors of the Mauryas: The Andhras and the Kingdoms in the Far South

The Sungas and Kanvas—Menander—The Sakas—The Kushans—Kanishka—The Deccan—The Andhras—The Far South—Literature, Philosophy, Arts and Science—First Introduction of Christianity.

The first great Indian Empire, that of the Mauryas, came to an end about 185 B.C. We know very little of the history of India for many centuries after this, and even where we can trace more or less distinctly the general course of events, we know little or nothing of the kings and other great men who lived in those times. The Mauryas were succeeded at Pataliputra by a line of rulers, the Sungas, the first of whom was PUSHYAMITRA. These again were followed by another line the Kanvas, or Kanvavayanas. Under these dynasties the great North-Indian Empire went to pieces. In the East, Kalinga comprising the modern Orissa and the Circars in Andhra Pradesh, established itself as an independent kingdom. In the same way, Andhradesa, roughly comprising the deltas of the rivers Godavari and Krishna, also broke away.

The Sungas and Kanvas

During the same period the north-western parts of India again came under the rule of princes of Greek descent called Graeco-Bactrian kings, because their own country was Bactria (the region between the Hindu Kush and the Oxus) whose names we learn from coins. One of these princes, MENANDER (Milinda), made war against Pushyamitra of the Sunga dynasty, invaded India and advanced as far as Ayodhya. These rulers were, in turn, driven out by a new race of invaders belonging to certain pastoral tribes, which came from Central Asia,

Menander

about 150 B.C., and finally subdued the kingdoms in Bactria and Afghanistan.



A Coin of a Graeco-Bactrian King

The Sakas

One of these tribes, the Sakas, occupied Afghanistan which was called after them Sakasthan (Seistan) and extended their conquests to Sind, Gujarat and Malwa. Another tribe, the Kushans, established an empire in the west of India, the Punjab and Kashmir. The most famous ruler of this line, Kanishka, extended his dominions as far as Mathura. He became a convert to Buddhism. In his reign was held a famous council of Buddhist divines at which the

The Kushans



A Coin of Kanishka

Kanishka

difference between the Northern and the Southern Buddhists was settled. The former were called the followers of the *Mahayana*, or the Greater Vehicle or Path, and the latter, the followers of the *Hinayana*, or the Lower Vehicle or Path. Kanishka came to the throne probably about A.D. 78. From his capital, Purushapur, the modern Peshawar, he ruled Kabul, Kashmir and Northern India perhaps as far as the Narbada. Kanishka's name is almost as well-known in the Buddhist legends of China and

Tibet as Asoka's in those of Burma and Ceylon. His successor, Huvishka, was a liberal patron of Buddhist ecclesiastical institutions and built a splendid monastery at Mathura. The next king of the line bore an Indian name, Vasudeva. His coins exhibit on the reverse the figure of the Hindu god Siva and other definite Hindu insignia, which indicates how rapidly the foreign invaders were yielding to the influence of their environment. Not long after this, the great empire over which Kanishka had ruled broke up into small states under petty chiefs claiming Kushan descent, who were finally overthrown by the Huns in the fifth century.

The Deccan

Hindu writers called the northern plains of India *Aryavarta*, or the land of the Aryas. The southern part of the country or peninsular India from the Vindhyas to Cape Comorin, was called *Dakshina* meaning south, from which, as we have already noted, we have the word, Deccan. But, Deccan is now used to denote the plateau north of the Krishna and Tungabhadra rivers, as distinct from the Far South, or the land of the Tamils. Apart from what we learn from the Epics and the traditions of Agastya and Parasurama, we know very little of Aryan settlements in the Deccan till the seventh century B.C., when the Dravidians were already a highly civilized people.

During the third century B.C., the Deccan formed a part of the Maurya Empire. The inscriptions of Asoka mention several tribes in the Deccan, of whom two afterwards became famous, the *Rastikas*, or *Rashtrakutas* or *Rattas*, who gave their name to their native land, *Maharashtra*, and the *Andhras*, a Dravidian people from whose language the modern Telugu is derived. In the time of Megasthenes the Andhra kings belonged to a family called Satavahana founded by one Simuka. Their first capital was probably at Dhanyakataka. They were second only to those of Magadha in

power. The Andhras assumed independence shortly after the death of Asoka. At the height of their power they ruled over the whole of the Maratha country, a large portion of Karnat, Malwa and Gujarat, and, according to some, over Magadha too. In their career of conquest some of the Satavahana kings came in conflict with the Saka Satraps of Western India. Gautamiputra Satakarni defeated the Satrap Nahapana. Gautamiputra's son Pulumayi, married the daughter of the Satrap Rudradaman, but this did not end the war. On one occasion Rudradaman inflicted a heavy defeat on Pulumayi—but afterwards gave him back most of his dominions. Under the Satavahanas, the Deccan appears to have been rich and prosperous; Nasik, Paithan, and Kalyan were some of the most flourishing cities. Both Brahmanism and Buddhism flourished peacefully side by side. Rich citizens and traders built monasteries and rest-houses in large numbers, and in this period many of the cave-temples of Western India were built which testify to the piety and patient skill of the builders and architects. The Andhra line of kings came to an end in the first part of the third century of the Christian Era.

The Andhras

From very ancient times we hear of three great Dravidian kingdoms in the Far South, or what is called Tamil Land. These were Chola on the Coromandel Coast, Chera or Kerala on the Malabar and Pandya in the extreme South. As we have said before, even in those remote times the Dravidians were not much behind the Aryans in culture and civilization. The people here were able to maintain their languages, manners and customs uninfluenced in any great degree by the Aryans of the north. These kingdoms are referred to, as early as the fourth century B.C., by a Sanskrit grammarian and sage. Megasthenes mentions them, and their names also occur in

The Far South

some of Asoka's inscriptions. From very early times the Dravidians of the South appear to have been sea-traders. Some scholars are of opinion that they were the people from whom King Solomon (1000 B.C.) received his gold, gems, sandalwood, peacocks and ivory.

The Greeks also traded with India before the Christian Era. They and the Romans in the first century A.D., were acquainted with the pearl-fishery of the Pandya coast. Numbers of Roman coins found in these localities show that there was considerable trade between these kingdoms and Rome. One of the Pandyan kings sent an embassy to Augustus Caesar, and we learn from a Tamil poet that in the army of the Pandya kings there were Roman soldiers. It is also said that the Romans had two regiments to protect their trade. The Pandyans were not only enterprising traders, they also made great progress in the arts and letters. The Tamil language was a perfected tongue in the first century of the Christian Era. The ancient Tamil poems with their commentaries and legends are our main source of information for this period. From them we learn that in those days the three kingdoms were always fighting with one another. Mention is made of a Chola king, Karikala, who not only conquered the Pandyas and the Cheras but extended his influence to Northern India. At another time, a Chera chief got the upper hand of his rivals and made the Cheras supreme in the land. We also read of invasions of Ceylon by Chola kings and it is said that on one occasion the invaders took with them a very large number of captives to build the Cauvery embankment. This state of warfare amongst themselves made the work of conquest easy for the Pallavas, who came from the north in the beginning of the Christian Era and ruled over the Tamil land.

The fall of the Mauryas was followed by a period of remarkable activity in literature, religion, philosophy, arts and applied science in spite of the unsettled political condition

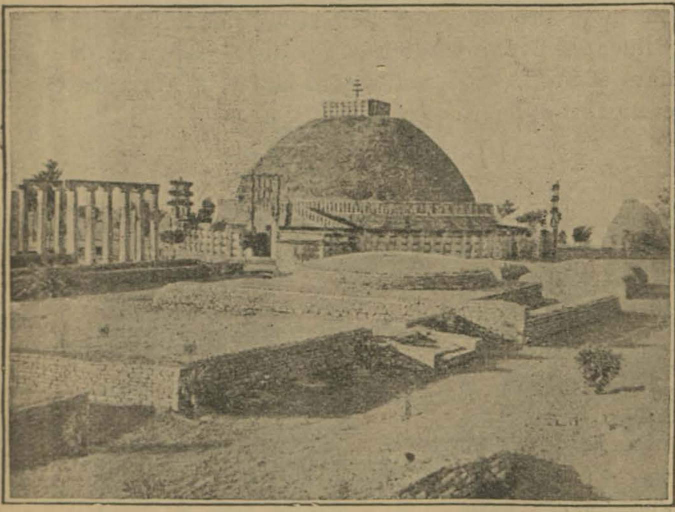
of India. The teachers of Buddhism did not, in their writings, use Sanskrit, the learned language of the Brahmans. They used the current speech of the people, Pali, and this language became very popular. But from the reign of Kanishka, Sanskrit which had hitherto been largely confined to Brahmanical schools began to displace the vernacular Pali as the language of the official and educated classes. Buddhist writers like Asvagosha and Nagarjuna wrote in Sanskrit. Most of the later additions to the Epics appear to have been made during this period. Sometime about the beginning of the Christian Era the *Bhagavad Gita* is said to have been written. This is a remarkable episode of the Mahabharata, which sets forth in the form of a dialogue, a striking combination of philosophy and practical religion. To this period is also ascribed the *Code of Manu* in its present form, though the ideal of social and political life presented in it is characteristic of the preceding period. It is not a mere law-book, but a code and guide in all matters—religious, social, political and legal—and is intended for Hindus in all ranks and walks of life.

Literature, Philosophy, Arts and Science

During this period, the different systems of Hindu philosophy, the beginnings of which are to be found in the Upanishads took definite shape. They are:— (1) The *Samkhya* System of Kapila supplemented by (2) the *Yoga* System of Patanjali, (3) the *Nyaya* of Gotama, (4) the *Vaiseshika* System of Kanada, (5) *Purva Mimamsa* of Jamini and (6) the *Vedanta*.

We have referred to Greek influence in Sculpture. Buddhism encouraged the building of *Stupas* and *Chaityas* over the relics of the Buddha or of some of his holier disciples, or to mark a sacred site. One of the earliest stupas is that at Sanchi in Bhopal which is said to have been begun by Asoka. Kanishka's zeal for Buddhism greatly encouraged the erection of religious buildings; magnificent *Chaityas* and *Viharas* were built, decorated with images or scenes from

Buddhist mythology, which are some of the best specimens of Buddhist Architecture from an artistic point of view. The ruins of the *Chaityas* and *Viharas* in and about Peshawar district show their sculptors to have been masters of their craft. The carvings are the finest of all ancient Indian art. The *stupas* and cave-temples in Central and Southern India, the remains of which can still be seen at Sanchi, Amaravati, Nasik and other places, represent a purely Indian school of architecture and sculpture.



Great Stupa, Sanchi

During this time there lived the celebrated physician, Charaka, in the court of Kanishka, and the surgeon, Susruta. Their writings on their respective branches of medical science are still regarded as standard works by the Ayurvedic physicians in India.

This period is also memorable for the tradition that St. Thomas, one of the twelve apostles of Jesus Christ, visited

the court of the Indo-Parthian king, Gondophares, who ruled in the north-western part of India about the beginning of the Christian Era. St. Thomas is said to have converted Gondophares and a large number of his people to Christianity, but, according to tradition, was put to death by the order of another king to whose court he had later gone. Although the Christianity introduced by St. Thomas did not find a permanent footing in Northern India, it influenced, in an indirect way, the Brahmanism and Buddhism of the time; and in Southern India, the large and influential Syrian Church of Malabar, known as the Christians of St. Thomas, still regard him as the first martyr and evangelist of their country.

First Introduction of Christianity

CHRONOLOGY

Dates not exact

220 B.C.—A.D. 225 Andhra Supremacy.

B.C.	
187–72	Sunga Dynasty.
184–148	Pushyamitra.
	Saka occupation of Seistan.
	Menander.
72–27	Kanva Dynasty.
20	Pandyan Embassy to Augustus Caesar.
A.D.	
40	Gondophares.
	Visit of St. Thomas to his Court.
78	Kanishka becomes King.

Questions:

(1) Account for the decline of the Maurya Empire.

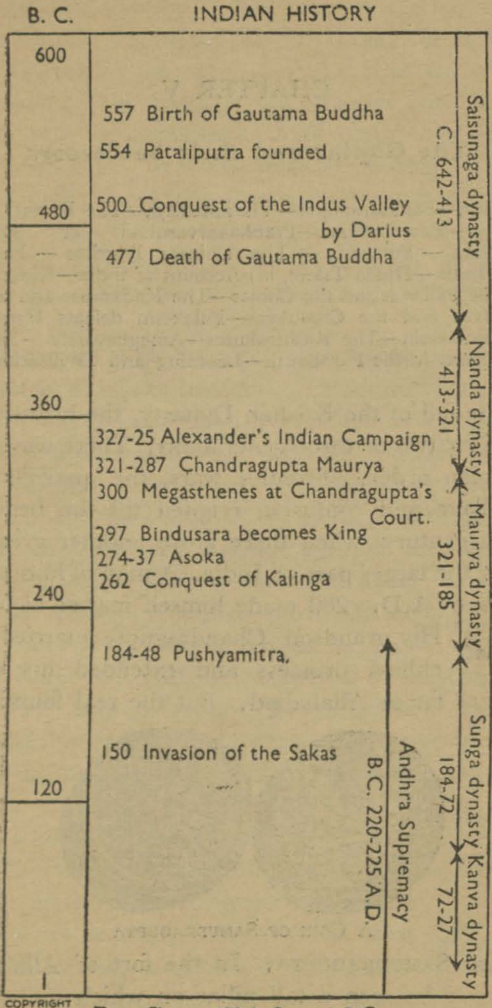
(2) Who was Kanishka? What did he do for the spread of Buddhism?

(3) Who were the Andhras? Write something about their early history.

(4) (*a*) What were the principal kingdoms that flourished in the far south? Describe their position.

(*b*) These kingdoms were very much advanced and the people were cultured and civilised—How?

(5) After the Mauryas there was a period of remarkable activity in literature, religion, philosophy, arts and applied science—Justify.



Time Chart: 600 B.C. to 1 B.C.
(Scale: 1 in=120 years)

CHAPTER V

The Guptas and their Successors

The Guptas—Samudragupta—Vikramaditya—The Hunas: Toramana—Mihiragula—Yasodharman—Prabhakarvardhan of Sthaneswar—Harshavardhan — Pulakesin — The Chinese Pilgrims — Fa-Hien, his Account of India—Hiuen Tsang, his Account of India—Kingdoms in the Deccan—The Pallavas and the Cholas—The Kadambas and the Gangas. —The Pallavas and the Chalukyas—Pulakesin defeats Harsha—Hiuen Tsang on Pulakesin—The Rashtrakutas—Amoghavarsha—The Pallavas and the Cholas in the Far South—Learning and Civilization—Greater India.

After the fall of the Kushan Dynasty, the history of India is a blank for two or three generations. There was no strong king to keep order. Frontier wars, the quarrels of petty chiefs, pillage and confusion reigned till the beginning of the fourth century, when there arose another great empire embracing the larger part of India. A man of humble origin, Gupta, about A.D. 280 made himself master of Magadha.

The Guptas

His grandson Chandragupta married a Lichchhavi princess and extended his dominion westward as far as Allahabad. But the real founder of the



A Coin of Samudragupta

empire was Samudragupta. In the fort of Allahabad can

Samudragupta

be seen a tall pillar on which there is a long inscription recording how the King, in the course of his reign, conquered the whole of India with the exception of a few distant provinces. He ruled an empire

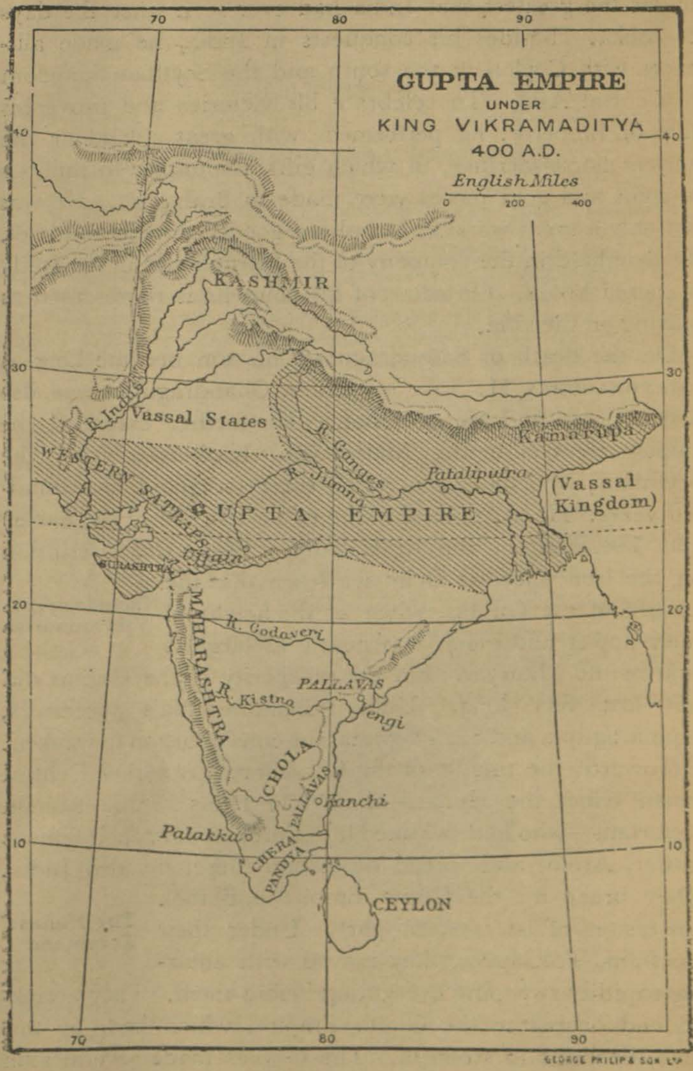
by far the greatest that India had ever seen since the days of Asoka. Besides his conquests in India, he made alliances with Ceylon in the south and the Scythian kingdom in Central Asia. To celebrate his victories and prove his title of Emperor, he performed with great splendour the ancient horse-sacrifice, in which gifts amounting to millions of coins and gold pieces were made to Brahmans. He was not only a great warrior, but also a good musician and poet. He delighted in the company of the learned and in the study of sacred books. On some of his coins he is represented as playing on the vina.

On the death of Samudragupta, his son became king as CHANDRAGUPTA II. Like his father, Chandragupta was also a conqueror and learned man. He further extended the empire by conquering Malwa and Kathiawar from the Scythians, who had been ruling there for about four hundred years. He assumed the title of *Sakari* (Foe of the Sakas) and *Vikramaditya* (Sun in Valour). From the inscription on the iron pillar at Delhi we learn that the empire of the Guptas, when at the height of their power and glory, was nearly as large as that of the Mauryas. But the prosperity of the Guptas did not last very long. Under Chandragupta's successors, Kumaragupta and Skandagupta, the empire began to weaken.

Chandragupta Vikramaditya

Towards the middle of the fifth century, another Central Asian tribe, the Hunas,—the White Huns of the Roman historians—who had swarmed into Europe under their famous leader, Attila, and spread desolation there, invaded India. They broke up the Gupta Empire and took possession of its western part. Under their chieftain, TORAMANA, they moved with amazing rapidity sweeping everything before them. They attacked and overcame the Gupta Empire, which had, by this time, declined in strength. The Guptas made several vain attempts to hold the Empire together. It was split up into

The Hunas: Toramana



Longmans. Green & Co. London, New York, Bombay & Calcutta

several smaller kingdoms, but the cruelty of Toramana's son, MIHIRAGULA, provoked a general rebellion. The Indian princes united under Yasodharman, king of Malwa, who defeated Mihiragula at Kahrur (about 350) and forced him to retire to Kashmir, where he died.

Mihiragula

YASODHARMAN gradually made himself master of the old Gupta Empire and united for a time the whole of Northern India, which he ruled as emperor under the title of Vishnuvardhan. He also assumed the title of Vikramaditya and revived an old Malwan Era, which began from 58 B.C. This he made known far and wide as the Vikram Era. Some scholars regard him, and not Chandragupta II, as the original of King Vikramaditya of Indian legends—a name as well-known in India as that of Arthur in England, Charlemagne in France and Harun al Rashid in Persia. Vikramaditya was the most enlightened patron of men of letters, who has ever lived in the memory and traditions of Hindus. His court at Ujjain is said to have been adorned by the nine famous men—the Nine Gems of whom Kalidasa, the poet and dramatist, Amarasimha, the lexicographer, who composed his dictionary in verse, and Varahamihira, the astronomer, were the chief, though as a matter of fact, all of them did not live in the same period.

Yasodharman

We know very little of the history of India for about a century after Yasodharman till in the beginning of the seventh century Prabhakavardhan of Sthaneswar, the modern Thanesar, rose to power and influence. He took a leading part in driving out the Hunas from the Punjab, but is chiefly remembered as the father of HARSHAVARDHAN SILADITYA, who succeeded in bringing the whole of Northern India under one rule. Harsha was the younger son of Prabhakar, and so, on his (Prabhakar's) death, the elder son, Rajyavardhan became king.

Prabhakarvardhan of Sthaneswar

Harshavardhan

Meanwhile, the king of Malwa, an ally of Sasanka, king of Western Bengal and Eastern Magadha, had attacked Kanauj and killed its king who had married Prabhakar's daughter, Rajyasri. The widowed queen (Harsha's sister) was put in chains, but she escaped to the forests in the Vindhyas, and found refuge with a Buddhist monk. Incensed at his sister's wrongs Rajyavardhan led an expedition against Malwa and annexed it to his dominions. He then proceeded to the conquest of Eastern India, in which he was eminently successful. But Sasanka, who had been an ally of the King of Malwa, invited him to a conference and treacherously murdered him. Harsha at once led an expedition against the offending king and made himself master of the whole of Magadha and Bengal. During the next few years he conquered the whole of North-Western India as far as the Indus and brought under his rule the entire valley of the Ganges including Nepal. The kings of Kamrup and Gujarat acknowledged his overlordship. He now tried to extend his sway over the Deccan. The Chalukyas of Badami were very powerful at this time. Their king, PULAKESIN II, foresaw and was prepared for the invasion of the kingdom. The opposing armies met on the banks of the Narbada; Harsha was defeated, and thus the Narbada formed the southern boundary of his kingdom.

Pulakesin

After this, he fought no more wars but devoted himself to the cultivation of the arts of peace and the performance of pious deeds according to the promptings of his religious feelings. His fame extended even to China with which country he maintained friendly intercourse and exchanged embassies. He set himself to emulate Asoka and became a liberal patron of religion and literature. He himself was an author of no mean merit, the well-known drama, *Ratnavali* being ascribed to him. Banabhatta, the author of *Kadambari*, was one of his courtiers, who also wrote an account of Harsha's reign (*Harshacharita*). Harsha was the last Hindu monarch,

who for a time, wielded paramount power as an emperor and maintained peace and prosperity. On his death in 648, after a reign of more than forty years, anarchy and confusion set in again, and there followed an era of petty states.

The Chinese Pilgrims

During the entire period from Asoka to Harshavardhan the doctrines of the Buddha had spread widely, especially in the north-west of India and the adjoining regions. The Central Asian tribes, who invaded and settled in India, were converted to Buddhism. But the doctrines of the Buddha did not appeal to the masses and so they underwent many changes, to please the common people. The Buddha began to be regarded as a divinity, and statues and images set up to him were worshipped. With him many other deities were also worshipped. By the beginning of the Christian Era, the religion cf the Buddha had spread beyond India in many directions, especially to China where it made many converts. The Chinese Buddhists looked upon India, where Gautama Buddha had lived and taught, as a holy country. Many of them came to India to visit the places associated with the Holy One and to study his doctrines under the guidance of Indian teachers. Some of these pious pilgrims after their return to China, wrote full accounts of all that they had observed and learnt in India. These accounts, which, in the course cf the last century, were translated from Chinese by European scholars, are by far the most valuable and richest source of information about the condition of India during the period of the Guptas and later. The best known of these Chinese pilgrims are Fa-Hien who came to India in the reign of Chandragupta II and Hiuen Tsang who travelled over a large part of the peninsula in the time of King Harsha.

Fa-Hien started from China with five companions, and reached Peshawar after about a year of travel, having suffered great hardships, on the way. Of his companions

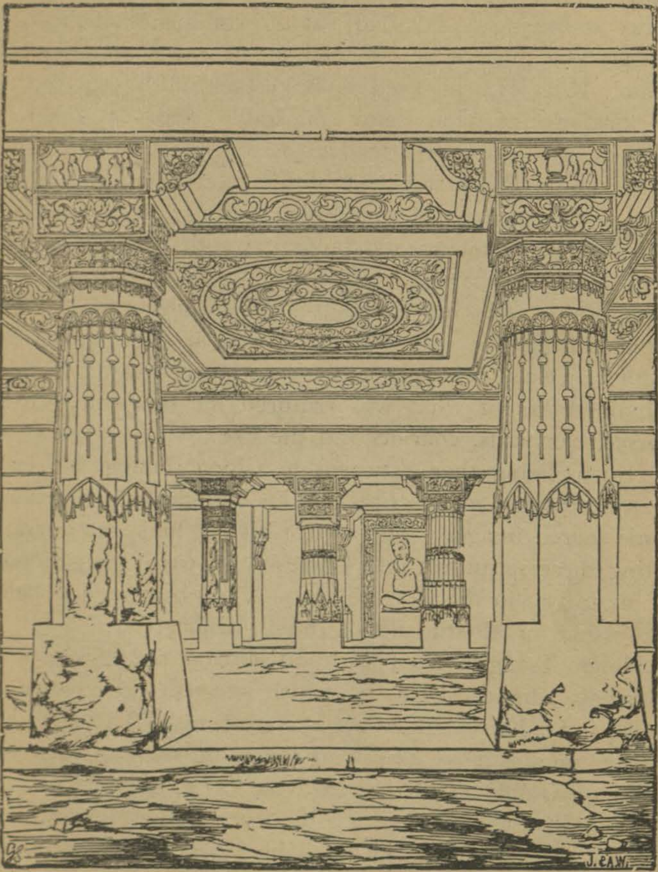
three turned back and two died; Fa-Hien alone reached Pataliputra. Having obtained copies of Buddhist Scriptures he left Pataliputra and spent two years copying other manuscripts in a monastery at the mouth of the Hughli. He then visited Ceylon, where at Anuradhapura he saw the sacred tooth, now at Kandy. From Ceylon he returned to China, but on his way he was almost shipwrecked twice, and he also stayed in Java for five months. Fa-Hien says that the Indian people were prosperous and happy. Their laws were mild, the loss of the right hand, as a punishment for treason, being the severest penalty. For lesser crimes fines were imposed. The people drank no intoxicants. At Pataliputra there were public hospitals, where medicine and attendance were free. He was amazed at the ruins of the stone-palace of the Maurya emperors which, he declares, was the work of no mortal hand, but erected for Asoka by genii.

Fa-Hien: his Account of India

Buddhism and Hinduism flourished side by side. He found Buddhist monasteries and Hindu temples in all large towns.

Hiuen Tsang entered India from the Kabul side, having followed the route from China. He visited Kashmir, Thanesar, Mathura and Hardwar, and then came to Kanauj, the capital of Harshavardhan. He described Kanauj as a wealthy and splendid town, and its inhabitants as refined, pious and learned. Then he went on through Allahabad and Banaras to Magadha, the real 'holy land' of Buddhism. He stayed five years at Nalanda, close to Gaya, which at that time was the greatest seat of Buddhist learning. At Nalanda he mastered the whole body of Buddhist scriptures and studied the literature of the Brahmans. Later on, he travelled through Bengal and Orissa and various regions of Central and Southern India—Maharashtra, Malwa and Gujarat. Before leaving India he was invited by King Harsha to attend a splendid assembly at Kanauj, designed by the

Hiuen Tsang: his Account of India



View of Interior of a Cave at Ajanta

From Fergusson's History of Indian and Eastern Architecture, John Murray. By kind permission.

King for the exaltation of the Mahayana form of Buddhism. Next at Prayag (Allahabad), at the confluence of the Ganges and the Jumna, he attended one of the great assemblies which King Harsha used to hold every fifth year for the performance of pious and charitable deeds. The King himself was present, attended by twenty tributary kings, witnesses to the vast extent of his rule. On three consecutive days images of the Buddha, Surya (the Sun-God), and Siva were set up and honoured with offerings. Then for seventy-five days, the King's officials distributed to holy men of all sects his entire treasure, which had accumulated during the last five years. Even the King's rich clothes, jewels, bracelets, etc., were given away. Nothing remained except what was required for the army—arms, horses, elephants, chariots and the like.

Hiuen Tsang then returned to China, taking with him many precious manuscripts of the Buddhist scriptures and some sacred images. The rest of his life he spent in translating these scriptures into Chinese and writing an account of his travels in the west. This book has become a priceless possession for all students of Indian history.

Hiuen Tsang noticed with satisfaction the efficiency of Harsha's administration, for which he seems to have relied more upon himself than upon his officers. The king was always on the move except in the rainy season, when travelling was difficult. Criminals were few in number, and the penal laws were more severe than under the Guptas. For serious offences, which included breaches of filial piety, the punishment was mutilation of the hand, foot or nose. Ordeals by fire, water and poison were also in vogue. Taxation was light, and the revenue administration lenient.

From Hiuen Tsang's memoirs, one gets the impression that although Buddhism had a considerable following in the Punjab, Kashmir and other states on the north-western frontier, it no longer occupied the position it had in

Fa-Hien's day and that it was clearly on the wane as a moral power.

Kingdoms in the Deccan and the South

After the fall of the Andhras, we have very little knowledge of events in the Deccan for some time when the Pallavas gradually took possession of large tracts of the country, formerly under the Andhras. They also disputed with the Cholas the supremacy over the Tamil country.

The Pallavas rapidly grew in power, and to mark his superior position one of the Pallava Kings, Sivaskandavarman, performed the celebrated horse-sacrifice.

The Pallavas and the Cholas

The Pallavas introduced into peninsular India the architectural ideas of the north. At one time they ruled over a very large empire. Kanchi was their capital. When Samudragupta invaded the Deccan in the fourth century they were very powerful.

The Kadambas and the Gangas

About this time two new powers—the Kadambas and the Gangas—assumed importance. The former ruled in the Southern Maharashtra country, and the latter in Mysore. They were continually at war with their neighbours and at one time the Kadamba King, Ravivarman, defeated the Pallavas and drove them out of the Maratha country. Some of the Ganga kings were also very powerful and they held their own till about the middle of the tenth century.

The Pallavas and the Chalukyas

The Kadambas gradually gave way to the growing power of the Chalukyas, who claimed to be Rajputs from the north. They drove the Pallavas from their capital Vatapi (the modern Badami in the Bijapur district) and steadily increasing their conquest became supreme in the Deccan. The Pallavas withdrew to their eastern and southern possessions. They were great builders, and some of the temples built by them can be seen to this day. They were always quarrelling with the Chalukyas, and the struggle between the two lasted

for two centuries. The first important king to make the Chalukyas a power in the country they ruled was Kirtivarman I. It is said that the building of some of the cave-temples of Badami was commenced during his reign. But the most famous of the Chalukya kings was PULAKESIN II who came to the throne in the beginning of the seventh century and defeated the Emperor Harsha on the banks of the river Narbada. About 615, Pulakesin defeated the Pallavas and took possession of the province of Vengi and appointed his brother, Vishnuvardhan, as Viceroy. Shortly after this, the latter declared himself independent and founded a new dynasty, which came to be known as the Eastern Chalukyas. When Hiuen Tsang visited the Chalukya kingdom, he was much impressed with the virtues, power and military strength of Pulakesin.

Pulakesin defeats Harsha

Hiuen Tsang on Pulakesin

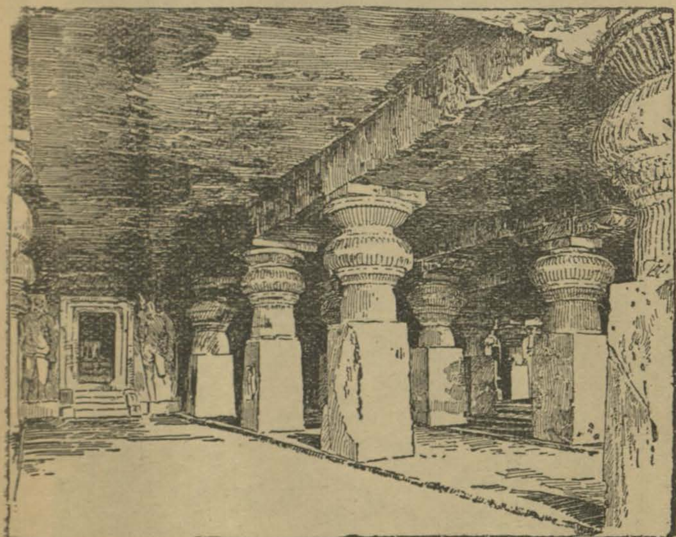
'His ideas are large and profound; and he extends widely his sympathy and benefactions. His subjects serve him with perfect self-devotion...........

'A body of dauntless champions is maintained by the State. These brave men march in front whenever the army begins a campaign. Besides, they intoxicate many hundreds of naturally fierce elephants. No enemy can stand before them. The king, proud of possessing these men and elephants, despises and slights the neighbouring kingdoms.'

He seems to have established his suzerainty not only over Malwa and Gujarat but the Far South, where he overcame the Cholas, Keralas and Pandyas. His fame spread even beyond India. He is said to have exchanged embassies with the Persian King, Khusru II. A painting in the Ajanta caves shows the reception of the Persian embassy at his court. But the power of the Chalukyas met with a temporary reverse at the hands of the Pallavas, when their king, Narasimhavarman, defeated and killed Pulakesin (642). His son Vikrama-

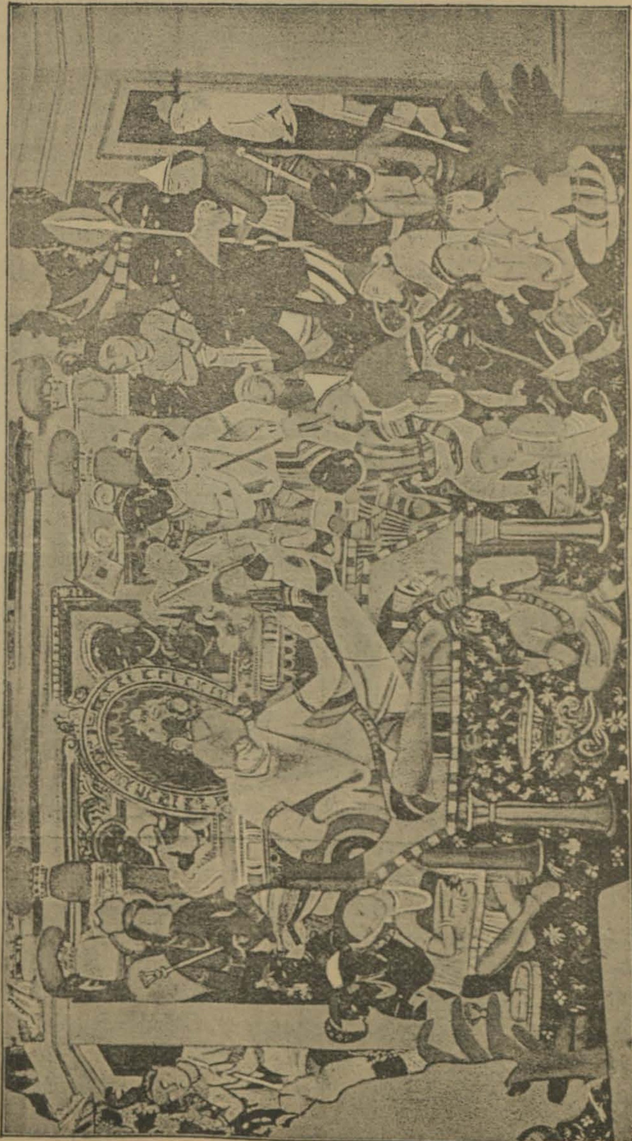
ditya, however, after some years re-established the supremacy of his family and humbled his foes, the Pallavas, Cholas and Pandyas. His dynasty continued to rule till the middle of the eighth century, when it was overthrown by the Rashtrakutas, or Rattas, under Dantidurga. These were originally feudatories of the Chalukyas. The Rattas were great builders of cave temples. The reign of Krishna, who succeeded Dantidurga, is memorable for the execution of the

The Rashtrakutas



ELLORA CAVE

famous Kailasa temple, cut out of a solid rock at Ellora, where the Hindu art of sculpture can be seen in all its splendour. The great Hindu philosopher, Sankaracharya (788-820), lived during the supremacy of the Rattas. One of their most famous kings was AMOGHAVARSHA I who reigned for more than sixty years and defeated the Eastern



Pulakesin II receiving an Embassy from Khusru II of Persia—*Ajanta-Fresco*

Chalukyas of Vengi. He founded the city of Manyakhet, the modern Malkhed, in the Nizam's Dominions and made it his capital. Amoghavarsha is said to have been a supporter of Jainism. He was not only a patron of men of letters but was himself an author. These were the most prosperous days of the Rashtrakutas. The fame of their wealth and power spread far and wide. Foreign travellers who visited the kingdom at this time regarded Amoghavarsha as a most eminent king. But shortly after the reign of Amoghavarsha the Rashtrakuta dynasty seems to have fallen on evil days and the Eastern Chalukyas attacked the Rashtrakuta capital many times and on one occasion burnt it. The fortunes of the Rashtrakutas were, however, restored by Krishna III who extended the empire upto the river Cauvery. At Jura, in Maihar State, he erected a pillar of victory in memory of his conquests. The kings who ruled after him were weak and the Rashtrakuta power finally came to an end at the close of the tenth century. The sovereignty of the Deccan then passed into the hands of the Western Chalukyas.

Amoghavarsha

For a long time, the Pallavas, as we have said before, disputed with the Cholas the lordship of much of their country. For several centuries, Conjeevaram, or Kanchipuram, was the Pallava capital. When Hiuen Tsang visited the Chola country it was wild and mostly deserted. On the other hand, he speaks of the inhabitants of the Pallava capital as superior to any he had met with in piety and courage, love of justice and reverence for learning. In the ninth century, the Cholas seem to have begun to recover their authority under their chief, Aditya, who dealt a heavy blow to the Pallava supremacy in the South. His warlike son Parantaka defeated the Pandyas and is said to have led an expedition to Ceylon also. But the

The Pallavas and the Cholas in the Far South

most important Chola king of this period was his grandson Rajaraja the Great—who came to the throne in 985. He led his people from victory to victory and made them supreme in the South. He had a strong fleet and with its help he conquered the Maldive and Laccadive Islands. In memory of his reign Rajaraja built the great temple of Tanjore, the finest specimen of Dravidian architecture in India. Rajaraja ruled for twenty-eight years. His successors were equally vigorous and maintained the prestige of the dynasty for some time.

The Gupta emperors, though tolerant of Buddhism and Jainism, were zealous Hindus guided by their Brahman advisers. Through their powerful patronage, a great impulse was given to every department of Sanskrit literature.

Learning and Civilization

King Harsha was an accomplished Sanskrit writer. Sanskrit had attained its classical form and perfection, and the liberal patronage of men of learning and letters made of the period something like a golden age of Sanskrit learning. Literature, science, art, were all studied with remarkable success by eminent men. The most famous of these was Kalidasa, India's greatest poet and dramatist, author of *Sakuntala*, *Raghuvamsam*, *Meghaduta* and other works. He is regarded as the brightest of the 'Nine Gems' in the Court of Vikramaditya, though only one among many writers and thinkers, who flourished during this period of intellectual activity. Every branch of human knowledge seems to have been represented. Aryabhata of Pataliputra (born A.D. 476) and Varahamihira of Ujjain and Brahmagupta take rank among the foremost astronomers and mathematicians of the world. Their contributions to these departments of knowledge were later transmitted to Europe by Arab scholars. The world is indebted to the Hindus for many of the mathematical symbols and methods, of which the decimal scale of notation and the so-called Arabic numerals are the most important. In other departments of human thought, there were equally

illustrious men, such as Dhanvantari the Physician, Yajnavalkya the jurist, Vamana and Jayaditya the grammarians, Amarasimha the lexicographer, Bharavi, Pravarasena and Bhartrihari the poets.

Architecture and painting also made remarkable progress. The few buildings and edifices of the period which still remain, the frescoes of Ajanta and the cave-temples at Elephanta testify to the high degree of excellence attained in these arts.

This glorious period is also memorable for the development of what is now known as Greater India, though an earlier age saw its foundation.

Greater India

About A.D. 75, some Kalingas, who were known to be very good sailors from a remote time, landed by chance in the island of Java. There they founded a colony, and, not long after, the neighbouring lands of Sumatra, Cambodia and Bali were colonised. In course of time, a large trade grew up between the mother-country and these places, which were greatly 'hinduised'. The kings and princes bore Hindu names. Sanskrit Grammar and Philosophy were taught to the people in Indian fashion. Hindu gods were worshipped and the "language of historical composition and inscriptions was Sanskrit." Even in social matters Hindu customs were followed. Caste distinction was in vogue. Fa-Hien found Java peopled mostly by Hindus, and the ship in which he sailed for China was manned by a Hindu crew.

About the fourth century A.D., some Buddhists went to Java from Northern India on account of religious dissension and began to spread their faith there. Report goes that Gunavarman, a prince of Kashmir, preached Buddhism in Java in the first half of the first century where it greatly flourished and where we find the finest specimens of ancient Indian architecture in Asia—the shrines of Borobudur and Prambanam.

CHRONOLOGY

(Dates approximate only)

A.D.	
320	Chandragupta (of the Gupta Dynasty) becomes King.
330	Samudragupta becomes King.
375	Chandragupta II.
	Kalidasa.
401-410	Fa-Hien in India.
413	Kumaragupta.
455	Skandagupta.
465	Huna Invasion of India.
476	Aryabhata.
500	Toramana.
505	Varahamihira.
520	Yasodharman becomes King.
530	Mihiragula defeated by Yasodharman.
598	Brahmagupta.
606-647	Harsha.
620	Harsha defeated by the Chalukya King, Pulakesin II.
629-645	Hiuen Tsang in India.
550-750	Conflict between the Pallavas and the Chalukyas.
	Eastern Chalukya Dynasty founded by Vishnuvardhan.
642	Pulakesin defeated by Narasimhavarman.
750	Chalukyas overthrown by the Rashtrakutas.
	Kailasa temple at Ellora begun.
788-820	Sankaracharya.
815-877	Amoghavarsha, the Rashtrakuta King.
985-1017	Rajaraja the Great.

Questions:

(1) Samudragupta was a famous warrior and an able ruler. Discuss.

(2) (*a*) Who were the Huns?
(*b*) When did they come to India? Who were their leaders? Who was the Indian King that defeated and drove them out of India?

(3) Who was Yasodharman and what do you know of him?

(4) Harshavardhan was the last great Hindu ruler of Northern India. How far is this true?

(5) Who was Fa-Hien? When did he come to India? What account has he left behind?

(6) (*a*) Describe Hiuen Tsang's travels in India.
(*b*) What did he say about Harsha's administration and the state of the country.

(7) Sketch briefly the history of the Pallavas.

(8) Who were the Chalukyas? How did they become powerful in the Deccan?
Write briefly about Pulakesin II.

(9) Write briefly about the history of the Cholas in the 9th century.

(10) The Gupta rule was the "Golden Period in Indian History." Discuss.

CHAPTER VI

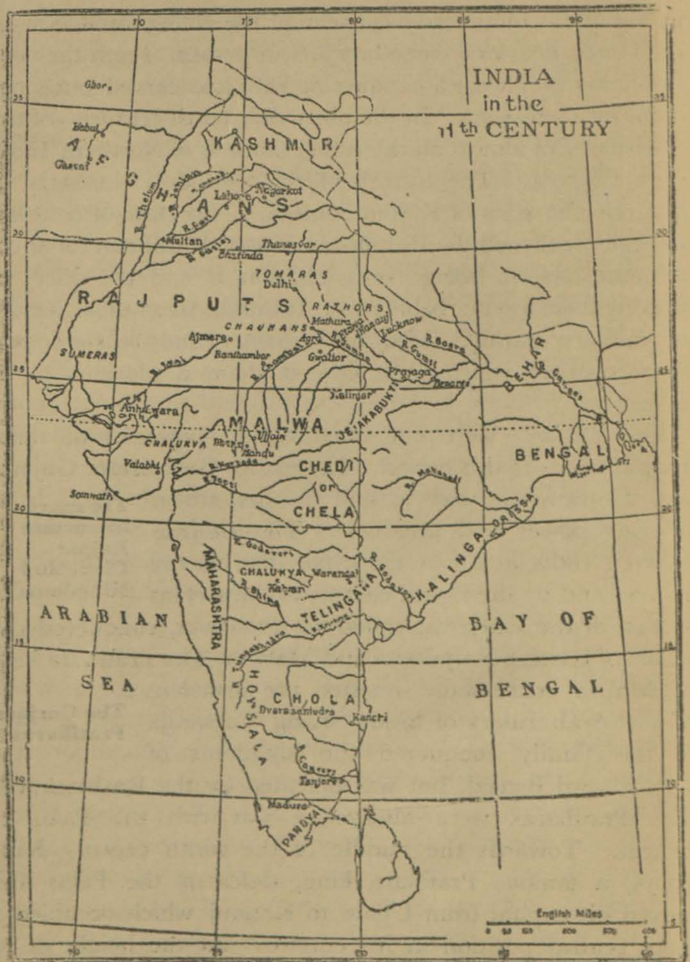
The Rise of the Rajputs and the Smaller Kingdoms

The Rajputs: Their Origin—Rajput Feudal System—The more important Rajput Clans and Kingdoms—The Gurjara Pratiharas—The Chandellas—Dhanga—The Paramaras—Gujarat—Sind—The Punjab—Bengal and Behar—Orissa—Kashmir—The Deccan and the Far South—Southern India under the Cholas.

After the death of Harsha, Northern India again broke up into a number of small Kingdoms about the history of which we know very little. The chief interest in this period is that a new class of Indian warriors and warrior-princes came to the front—the so-called Rajputs. Families claiming Rajput descent are, at the present time, to be met with all over the northern region of India. They form a large percentage of the population of the province called Rajputana and the great princely houses of that province are of Rajput descent. We do not know for certain the origin of the Rajputs, but it is very probable that they are in part descended from some of those tribes of northern invaders from Central Asia whom we mentioned before—Sakas, Kushans, Huns, Gurjaras—who seem to have united with warlike Indian tribes. Whatever their origin, there now (8th and 9th centuries) appears a new warlike class, brave and chivalrous, not unworthy to be compared with those ancient warrior-princes of whose heroic deeds the Mahabharata tells us.

The Rajputs: their Origin

The Rajput tribes had a kind of feudal system, by which estates were granted to chiefs and vassals in return for military service to their lords. From the chief who led 500 of his own men to the single horseman they were all bound to their prince by the same ties of fidelity and service


INDIA
in the
11th CENTURY
Ghor
Kabul
Ghazni
KASHMIR
Lahore
Nagarkot
R. Jhelum
Multan
Thanesvar
Bhatinda
TOMARAS
Delhi
RAJPUTS
RATHORS
CHAUHANS
Mathura
Kanauj
Lucknow
Ajmere
Agra
R. Jumna
R. Gogra
R. Gumti
Ranthambor
Gwalior
SUMERAS
Prayaga
Benares
Kalinjar
BEHAR
Ganges
Anhilwara
MALWA
JEJAKABUKTI
Ujjain
Dhara
Mandu
CHALUKYA
Valabhi
R. Narbada
R. Tapti
CHEDI
or
CHELA
Somnath
R. Mahanadi
BENGAL
ORISSA
KALINGA
R. Godavari
MAHARASHTRA
CHALUKYA
Warangal
Kalyan
R. Bhima
TELINGANA
R. Krishna
ARABIAN
SEA
BAY OF
BENGAL
HOYSALA
CHOLA
Dvarasamudra
Kanchi
Cauvery
Tanjore
Madura
PANDYA
English Miles

scramble for the succession to the throne. The *Rashtrakutas*, who were then very powerful in the Deccan, took advantage of this disorder, made incursions into Northern India and at one time laid waste the Pratihara capitals—Ujjain and Kanauj. As a consequence of the unfortunate war with the Rahstrakutas, the Pratiharas gradually lost most of their possessions to other Rajput clans. The *Chandellas*, the *Chauhans* and the *Paramaras* became independent in Bundelkhand, Ajmer, and Malwa respectively. More wars followed, and the Gurjaras became weaker and, in 1019, were defeated by the Muslim host under Mahmud of Ghazni.

The Chandellas

On the fall of the Gurjaras, the Chandellas of Jejakabhukti (Bundelkhand) came into prominence. Mahoba was their capital, and they made Kalanjar into a strong fort. They were great builders, and the remains of their temples and irrigation works still exist. Yasovarman laid the foundation of their greatness and carried on successful wars with several rival chiefs. His son DHANGA, further extended their power, and in his reign the kingdom reached the height of its greatness, stretching from the Jumna in the north to the frontiers of Chedi (the modern Madhya Pradesh) in the south, from Kalanjar in the east to Gwalior in the west.

Dhanga

The Paramaras

The historic kingdom of Malwa, the ancient Avanti, with which is associated the name of Vikramaditya of Indian legends, was the seat of the Paramara clan of the Rajputs. The most famous of the Malwan kings of this period were MUNJA and his nephew BHOJA, whose fame in Indian tradition as warrior, author and patron of learning is second only to that of Vikramaditya. The Paramara king, Bhoja, must not be confused with the Gurjara Raja, Bhoja of Kanauj, of whom we have read before.

Gujarat

The fertility of what we now call the Peninsula of Kathiawar won for it its ancient name, Surashtra, or the "Goodly Kingdom". Its other name, Gujarat, means the kingdom of the Gurjaras—a Central Asian people of whom mention has been made before. Its wealth and admirable position for sea-trade attracted from very early times many adventurers and invaders. Its real history begins in the third century B.C., when it formed part of the Maurya Empire. After the fall of the Mauryas the Graeco-Bactrian kings held the place till the Saka invasion when Gujarat and Malwa were ruled by Saka chiefs with the Persian title of Satrap. When the Sakas were overthrown by Chandragupta II about the end of the fourth century, Gujarat along with Malwa and Cutch became a part of the Gupta Empire; and after the fall of the Guptas the place was occupied by the Gurjaras who gave it their name. In the sixth century, a Gurjara chief made himself independent at Valabhi in Kathiawar and founded a dynasty which lasted till the middle of the eighth century. These kings were Hindus, but Buddhism and Jainism also flourished side by side. In the latter half of the eighth century, Valabhi was sacked by the Arabs. At about this time the Rashtrakutas of the Deccan extended their sway over Gujarat and, having displaced the Valabhi dynasty from power, ruled Gujarat till the end of the tenth century. Then the Rajputs took possession of the land. They were ruling the place when Mahmud of Ghazni sacked the temple of Somnath of which we shall read later.

Sind

From the time of Mihiragula, a Huna line of kings ruled in Sind. In Harsha's reign, this dynasty fell, and their Brahman minister, Chach, usurped the throne. Under his successors, the kingdom appears to have included all the districts south of the Punjab and north of Gujarat. Early in the eighth century Muhammad bin Kasim, a commandant under the Khalifa of Baghdad,

led an expedition to Sind. He conquered Alore and Brahmanabad, two of its great cities and, having overthrown the Brahman dynasty, established Muhammadan dominion in the country.

The Punjab

The Punjab and the kingdom of Kabul were governed by a Hindu line of rulers probably of Kushan descent. Towards the end of the ninth century, a Brahman seized the throne and founded a new state with its capital, first at Ohind and afterwards at Lahore. Just before this, Kabul was captured by the Muslims. They held only a nominal supremacy, the real power resting with the Rajput chiefs and we shall see presently that Rajputs like Jaipal and Anandpal bravely resisted the Muslim host under Mahmud of Ghazni.

Bengal and Behar

On the break-up of Harsha's empire, there was disorder and confusion in what is now known as Bengal and Behar, and the country was invaded by the neighbouring kings. Though we may be able to trace the general course of events, we know little of the details or of those who took part in the events of the time. In the middle of the eighth century, the people, whose sufferings knew no bounds, elected a capable soldier, named GOPALA, for their king. He cleared the country of the invaders, restored peace, and founded the dynasty known as the Palas, who traced their descent from the 'race of the Sea'. They were very powerful and at one time DHARMAPALA, son of Gopala, after a war with the Gurjaras deposed the reigning king and placed his nominee on the throne of Kanauj. Even the kings of Afghanistan, Rajputana and Kangra Valley acknowledged the Pala overlordship. The most powerful king of this line was DEVAPALA, son of Dharmapala. He ruled for a very long time, and his fame extended to the islands of the Indian Archipelago. King Balaputradeva of Sumatra sent an embassy to his court asking permission to build a Buddhist temple at

Nalanda, and at his request Devapala granted five villages for the maintenance of the temple. After Devapala, the dynasty fell upon evil days, and the Gurjaras and Kambojas conquered a large portion of its territory till MAHIPALA, the ninth king of the line, was able to regain much of the lost dominions. During his reign, Bengal was invaded by by Rajendra Chola I, who advanced as far as the Hughli.

During the rule of the Pala kings Buddhism of a lower type, which was tinged with *Tantrism*, flourished in the country and a good many commentaries on Buddhist works were written. One of the learned men of the period, Atisa, at the invitation of the king of Tibet, crossed the Himalayas and went there (1088). A wave of the influence of this religion reached Further India where *Trimurti* came to represent Brahma, Vishnu and the Buddha, the last-named being identified with Siva.

The Pala dynasty in Bengal continued for about a century more when it was overthrown by the powerful Sena chief, VIJAY SENA. He took advantage of the disorder and confusion in the country during the reign of the last Pala king, Madanpala, and seized the capital. His son, the famous BALLAL, is the reputed organiser of Kulinism among the Brahmans, Kayasthas, and Vaidyas of Bengal. It was during the reign of LAKSHMAN SENA, the successor of Ballal, that the Muslims conquered Bengal but even after the conquest, the Senas ruled for some time more in Eastern Bengal.

Orissa

We have very little knowledge of what we now call Orissa (Odra-desa) before the time of Asoka. In his time, it was part of the ancient kingdom of Kalinga stretching from the mouths of the river Ganges to those of the Godavari. It was a Dravidian kingdom to which the Aryan influence had not spread till the rise of the Maurya Empire. In the hills and jungles of Orissa may still be found some of the most typical of the people inhabiting

the country before the Aryans came, such as the Khonds, the Pans and the Juangs or the Patuas (leaf-wearers). Kalinga, as mentioned before, was conquered by Asoka, but after his death it again became independent. For about three centuries there is very little record of its history. One of the famous kings of this period was KHARVELA. He led expeditions not only against the Andhras and the Rastikas but made more than one inroad into Northern India. On one occasion, he is said to have won a decisive victory over Magadha. The history of Kalinga after this is very obscure. About 474 YAYATIKESARI founded the Kesari, or 'Lion' dynasty, and kings of this family ruled Orissa till the end of the eleventh century. Under them, the country appears occasionally to have lost its independence. From an inscription of Sasanka we learn that Orissa formed a part of his dominions, while Harsha also is said to have conquered it. The great temple at Bhuvanesvar and many other shrines in Orissa are believed to have been built by the Kesari kings.

Kashmir

The frontier land of Kashmir was also outside the direct influence of the Rajput States. Its history is known to us mainly through Pandit Kalhana's *Rajatarangini* (the 'River of Kings')—the only Sanskrit work claiming an historical character. Kashmir was ruled by powerful kings, Hindu in religion, some of whom were famous as warriors, builders and administrators. One of the most famous of these kings was Lalitaditya, remembered not only as the builder of the Martanda Temple but as a great warrior. He fought against the Tibetans and the Turks and made conquests in the Punjab and Kanauj. Yasovarman, Raja of Kanauj, whom Lalitaditya defeated, was the patron of Bhavabhuti, the famous poet and dramatist. It is said that the poet followed the conqueror to Kashmir. Magadha and Kamrup were also overrun by this great king.

Upon the fall of the Rashtrakutas towards the end of the tenth century, TAILAPA, a scion of the Chalukyas—the

dynasty to which the great Pulakesin belonged—became very powerful and founded a new dynasty known as the Chalukyas of Kalyani. He married a Rashtrakuta princess and thus acquired some of the power and prestige of that waning dynasty.

The Deccan and the Far South

Tailapa was a warlike king and he came into conflict with some of the other powerful kings of his time—the famous Paramara Munja of Malwa and Rajaraja the Great of the Chola country. The Paramara king defeated the Chalukyas more than once but was in the end overcome, made captive and cruelly put to death by Tailapa. It is said that on one occasion the Chola king also overran the Chalukya territories. Another famous Chalukya King was Jai Simha II who carried on Tailapa's warlike activities. He defeated Raja Bhoja, Munja's successor on the throne of Malwa but was not so fortunate against Rajaraja's son, RAJENDRA CHOLA, who came to the throne in 1012. Rajendra Chola was the greatest king of his dynasty and under him the Cholas became supreme in Southern India. After defeating the kings of Central India and Orissa, the conquering armies of Rajendra advanced as far north as the Ganges but were prevented from crossing the river by the army of Mahipala, king of Bengal. The Chola fleet conquered the Nicobar islands and portions of Southern Burma and the Malay Peninsula. Rajendra was succeeded by some weak kings and the Chalukyas again became powerful under Somesvara I, who founded the city of Kalyani and made it his capital. He defeated not only the Cholas but also the rulers of Chedi and Malwa. He was succeeded by his son Somesvara II, who after a short rule was deposed by his younger brother, VIKRAMANKA or VIKRAMADITYA VI. Vikramaditya reigned peacefully for fifty years, and though his contemporary Chola king, Kulottunga I, regained much of the former glory of his dynasty, the two kings had profited by the examples of their predecessors and did not rush into

any war. It was a period of peace and tranquillity during which letters and arts made great progress under royal patronage. The poet Bilhana was the court-poet of Vikramaditya who is also remembered as the patron of Vijnaneswar, the author of the famous law-book—the *Mitakshara*.

With Vikramaditya the glory of the Chalukyas passed away, and within fifty years the dynasty came to an end. The Cholas did not regain their power and the Deccan was divided between the Yadavas with their capital at Devagiri, the Kakatiyas of Warangal and the Hoysala Ballals of Dvarasamudra. These states were always at war with one another and were easily conquered by the Muslims when they invaded the Deccan.

Southern India under the Cholas

Southern India under the Cholas was in a prosperous condition. The Chola system of administration appears to have been efficient and well-organised from ancient times. Every branch of administration received the personal attention of the king. The kingdom was divided into provinces, the provinces into divisions (*kottam*), the divisions into districts (*nadu*) and the districts into groups of villages (*kurram*). The distant provinces had princes for their viceroys. Under them there was a large number of officials to look after the administration of the divisions and the districts. The unit of administration was the village or more correctly the union of villages (*kurram*) which enjoyed some sort of self-government. The villages elected, by casting lots, the executive of the union known as the 'great men of the village' which enjoyed extensive powers with regard to the administration of the villages. There were different committees in charge of the collection of taxes, the maintenance of peace and order, and the charitable trusts and endowments, tanks, gardens, etc.

Land revenue was the chief source of income of the state. A sixth of the gross produce was the share of the king. This could be paid either in gold or in kind. Silver does not appear to have been much in use. Land was carefully surveyed and great care and attention were paid to the collection of revenue. There were various other taxes and imposts, such as, duties on commerce, salt tax, profession tax, fines etc. The State in return undertook elaborate schemes of irrigation works, roads, bridges, dams and other works of public utility. A standing army and a navy were maintained by the State.

CHRONOLOGY

(Dates approximate only)

A.D.
600 Sasanka, King of Western Bengal and Eastern Magadha.
712 Arab Conquest of Sind.
724 Lalitaditya, King of Kashmir.
740 Yasovarman of Kanauj defeated by Lalitaditya.
Bhavabhuti.
750 Pala Dynasty in Bengal founded by Gopala.
760 Sack of Valabhi by the Arabs.
800 Dharmapala of Bengal supreme in Northern India.
836 Devapala.
840 Gurjara King Bhoja.
Conflict between the Gurjaras and the Rashtrakutas.
950 Dhanga, the most powerful of Chandel Kings.
973 Accession of Tailapa.
1018 Bhoja, King of Malwa.
1023 Bengal invaded by Rajendra Chola.
1038 Atisa sent on a Mission to Tibet.
1070 Accession of Kulottunga Chola.
1076 Accession of Vikramanka or Vikramaditya VI. Chalukya. Vijnanesvar, author of the *Mitakshara*.

Questions:

(1) (*a*) What do you know about the origin of the Rajputs?
(*b*) Write about some of the more important Rajput clans in the 8th and 9th Centuries.

(2) (*a*) What do you know about Bengal under the Palas?
(*b*) When did Bengal come under the rule of the Muslims? Which dynasty was ruling Bengal then?

(3) Who was the greatest of the Chola Kings? What was the condition of Southern India under the Cholas?

BOOK II

MEDIEVAL INDIA

CHAPTER I

The Rise of Islam and Muslim Inroads into India

Western Asia after Alexander's death—Roman and Chinese Empires—Arabia before Muhammad—Muhammad—Progress of Islam—Arab Conquest of Sind—Mahmud of Ghazni—His Indian Expeditions—Jaipal defeated—Jaipal's son Anandpal defeated—Nagarkot taken—Expeditions against Kanauj and Mathura—Sack of Somnath—Splendour of Ghazni—Mahmud's Patronage of men of Learning—Mahmud's character—Fall of Ghazni—Rise of Ghor—Muhammad Ghori—Prithviraja and Jayachandra—Battle of Tarain—Rout of Muslim Army—Second Battle of Tarain—The Hindus defeated—End of Prithviraja—State of the Country on the Eve of the Muslim Conquest—Want of National Unity and Central Power—Triumph of Brahmanism—Literary Activity—Religious Reformers—Kumarila Bhatta—Sankaracharya—Ramanuja and Madhvacharya.

Leading Dates and Events

A.D.	
570	Birth of Muhammad.
622	Flight of Muhammad from Mecca to Medina—the Hijrat—the beginning of the Muslim Calendar.
632	Death of Muhammad.
712	Arab Conquest of Sind.
1001–1026	Mahmud of Ghazni's Indian Expeditions.
1030	Death of Mahmud.
1191	First Battle of Tarain.
1192	Second Battle of Tarain: defeat and death of Prithviraja.
1199–1200	Conquest of Bengal.

While the events described before were taking place in India a great change occurred in Western Asia, which was destined, in course of time, powerfully to affect India. After the death of Alexander the Great, his vast empire was broken up into a number of independent kingdoms, some of which rose to great splendour and power. One of the most important of these was the kingdom of Egypt.

It was ruled by a line of kings descended from one of Alexander's generals named Ptolemy, and hence called the Ptolemies. Their capital, Alexandria, named after Alexander who had founded it, was one of the richest and most magnificent cities of which History tells. Moreover, it was the last great centre of Greek literature, learning and science. It was there that the great mathematician, Euclid (300 B.C.) composed his 'Elements' which has been for 2,000 years the basis of geometrical instruction all over the world. Alexandria is especially important to us as a kind of connecting link between the East and West.

Western Asia after Alexander's death

During the last century before Christ, all the Western Asiatic kingdoms lost their independence. Two nations now dominated the world. These were the Romans, who, in a few centuries, had developed from a small tribe on the banks of the Tiber into a mighty nation ruling all the countries bordering on the Mediterranean Sea and the regions of Asia Minor, and the Chinese whose conquests extended even beyond Persia to Turkestan. Neither of these knew much of the other, but it is certain that some trade existed between them and on one occasion a Chinese expedition went as far as the Caspian Sea. Beyond the borders of these great powers were regions inhabited by barbarous people such as the Huns and Goths, who were continually worrying them. Driven out by the Chinese, these barbarians made inroads into India through the Khyber Pass. Later on, they fell upon the Roman Empire, which became the sport of History for some centuries and then, like other great empires, came to an end.

Roman and Chinese Empires

Then in the beginning of the seventh century, another great power developed with startling rapidity and before long overshadowed all the eastern world. Upto the seventh century little had been heard of the people inhabiting Arabia.

They were split into numerous tribes wandering about with their flocks of sheep and goats, and herds of camels, in search of pasture. They were little advanced in the arts of life, were always at war with one another and worshipped numerous gods. But in A.D. 570, a great teacher and reformer was born, called Muhammad. He preached a new religious faith, that there is only one God, the absolute ruler of mankind; that all true believers in Him are equal in His sight and brethren of one another; and that he, Muhammad, was the chosen messenger or prophet of God called to preach the new doctrine and put an end to the worship of tribal gods, and to unite the Arab people. At first the Prophet had a few followers only and had to fight his way. But before he died (A.D. 632), almost the whole of Arabia had been won over to the new faith.

Arabia before Muhammad

Muhammad

A mighty nation had suddenly arisen, bound together mainly by enthusiasm and animated by a fierce zeal to make other nations adopt the same religion. To this earnestness there was joined the desire for conquest and spoil. With these ends in view they invaded the neighbouring nations and, within a century from Muhammad's death, conquered and converted to Islam not only the Asiatic peoples north of Arabia, Syria, Persia, Turkestan, Afghanistan, but also took possession of Egypt and the whole north coast of Africa upto the Atlantic. They even crossed the Straits of Gibraltar and occupied the greater part of Spain, and went beyond the Pyrenees, but were finally beaten by the Franks at the momentous battle of Tours (732) in Central France, which once for all checked the advance of Islam in the West.

Progress of Islam

In almost all the countries conquered by the Arabs, the mass of the population was made to embrace the new faith,

and they soon became as zealous and ardent believers as the Arabs themselves. Peoples of the most widely different races, became closely united together by the bond of the new faith. Followers of Islam, to whatever race they may belong, feel towards one another as members of one people, indeed as brethren. If any of the conquered people refused to embrace Islam, they were either driven out or if allowed to remain, were treated as inferiors, and made to pay special taxes.

For a long time the Arabs must have looked with longing eyes towards India. Soon after the death of the Prophet they sent several expeditions there, but then their object was plunder, not conquest.

Arab Conquest of Sind

A real attempt at conquest was made in A.D. 712 when an expedition was sent to Sind under Muhammad bin (son of) Kasim. At Dibal, the site of the modern Karachi, the Arab army was reinforced by more troops which came by sea and the town was taken and sacked. Dahir, the powerful ruler of Sind, was slain and the country taken. But this conquest was very short-lived, for Kasim was recalled and no force was sent to conquer India. The Arab invasion of India thus proved a failure from the political point of view. But it had other more important consequences. For the first time the Arabs now came into contact with a higher civilization which greatly influenced their culture and learning. From the Indians they learned Astronomy, Mathematics, Music and the various forms of Architecture, which were, in course of time, conveyed to the European lands.

Mahmud of Ghazni

The first great Muslim ruler to penetrate into the very heart of Hindustan and to establish a permanent Muslim rule in part of India proper was Sultan MAHMUD of Ghazni, at that time a large and magnificent town, the capital of a small independent kingdom ruled by a race of Turkish descent. Sabuktigin,

the father of Mahmud, had already been at war with a great league of Rajas of Northern India, under the leadership of Jaipal, Raja of the Punjab, who led a powerful army into Sabuktigin's dominions, but was totally defeated. When he succeeded his father, Mahmud made it the task of his life to make continuous war on the idol-worshippers of India. Several times he descended into the plains of India, defeating Indian armies, destroying Hindu shrines and temples and carrying off enormous spoil.

His Indian Expeditions

During the course of his second expedition (1001) he defeated the army of Jaipal, his father's enemy and took him prisoner. On the payment of a heavy ransom, the Raja was released; but, too proud to survive this ignominious second defeat, he made over his kingdom to his son, Anandpal, and mounting a funeral pyre, perished in its flames. Anandpal, like his father before him, formed a league of all the most powerful princes of North-Western and Central India. By that time, the Hindus fully realised the danger threatening their independence and religion. A huge army was gathered. The Hindu women, anxious to help in the great struggle, sold their jewels, melted down their gold ornaments, and laboured at the loom to provide money for the war. The two armies met near Peshawar and at first remained entrenched, watching each other for forty days. In the end, the Hindus attacked the Muslim entrenchments. The fierce charge was led by men of a wild hill-tribe, called Gakhar, and the Muslim ranks began to waver. Just then the elephant carrying Anandpal took fright and turned back from the field. The Hindus thought that their leader was retreating. They were seized with panic and fled from the field of battle; and large numbers were killed by the pursuing Muslims. Pressing on, the Muslims reached and stormed the

Jaipal defeated

Jaipal's son Anandpal defeated

hill-fort, called Nagarkot, in Kangra. The booty obtained there was immense, consisting of jewels of all kinds, pearls and rubies, emeralds and diamonds. Besides vast quantities of coined money, solid gold and silver ingots, there was a pavilion of massive silver with a canopy of finest linen 'reared upon pillars of silver and gold'. All this Mahmud carried to Ghazni and displayed to his wondering people at a great festival to stimulate their desire for fresh inroads and further conquests.

Nagarkot taken

His later expeditions took Mahmud farther into the heart of Hindustan. In 1018-19, he advanced against the Raja of Kanauj, who, at that time, was the most powerful ruler of Northern India. On the way the holy city of Mathura was taken, and all its temples burnt and levelled to the ground. The Raja of Kanauj submitted, and the city seems to have been spared; but all the temples were destroyed. In 1022 followed Mahmud's expedition into Bundelkhand, where he took the famous fortress of Kalanjar. But his most famous expedition was that of 1024 directed against Somnath, on the sea-shore in South Gujarat where there was a famous temple of Siva visited by hundreds of thousands of pilgrims, and filled with fabulous wealth. After a weary march through the deserts of Sind, during which his army suffered heavily, Mahmud arrived before Somnath, and in spite of the stubborn resistance of the defenders, he took it by assault. Large numbers of men were killed, the temple destroyed, the *Lingam* smashed, and pieces of it were carried to Ghazni and cast down at the threshold of the great mosque to be trodden underfoot by the believers. It is said that when the victorious Mahmud first entered the temple, the priest offered him enormous sums if he would spare their idol. "I am not a seller of idols; I am an idol-breaker," Mahmud grimly replied and with his own mace, struck the first blow at the image.

Expeditions against Kanauj and Mathura

Sack of Somnath

The spoils of these expeditions greatly increased the splendour of Ghazni, and, under Mahmud, it became the most magnificent town of the East. He built there a splendid mosque of granite and marble, adorned with the most beautiful carpets and chandeliers of gold and silver, so beautiful that it became known by the name of the *Heavenly Bride*. Mahmud was also a great patron of literature and learning. He founded a University at Ghazni, provided it with a vast collection of books and allotted to it funds for the maintenance of teachers and students. Many of the most famous scholars and poets of the time were called by Mahmud to Ghazni and were supported by him. It was at Ghazni that Abu Rihan Muhammad, commonly known as Alberuni, wrote his famous books on Chronology and Astronomy, for the purpose of which he had learned Sanskrit, and his books give us more information about India of that time than any other work. The greatest of Persian poets, Firdausi, wrote his famous epic called *Shah Nama*, which is a splendid record of the ancient history of Persia. It took thirty years and was completed in 60,000 verses.

Splendour of Ghazni

Mahmud's patronage of men of learning

Another famous Persian poet of the period, Unsari, wrote a heroic poem upon the action of Mahmud.

Mahmud was the greatest warrior of his time. Though stern in war, he was neither cruel nor unjust, but sincerely anxious to do the best for his subjects. To make war on such as were regarded as infidels, was at that time considered a meritorious act by every Muslim. Though Mahmud ruthlessly put down all opposition, he did not shed blood needlessly. His chief fault was his excessive greed. It is said that two days before his death, he ordered all the sacks filled with gold and caskets of precious stones, which were in the treasury, to

Mahmud's character

be placed before him, and, when he saw them, he wept because he had to leave all the treasures behind him.

Fall of Ghazni

The glory of the kingdom of Ghazni did not last long. A new powerful Turkish tribe, the Seljuks, came from the regions of the Oxus, overran the northern provinces of the kingdom and weakened its strength. But the final blow came from a power, which had suddenly sprung up close to Ghazni itself in the hills of Ghor, between Ghazni and Herat. A conflict soon arose between the two, and in 1150 Ala-ud-din, the king of Ghor, enraged by the treacherous murder of his brother by Bahram Shah, then ruler of Ghazni, captured Ghazni. A fearful massacre of the inhabitants continued for seven days, and many noblemen and priests were carried off in chains to Ghor, where Ala-ud-din ordered them to be put to death. The city of Ghazni itself with all its noble buildings was utterly destroyed, the tomb of Mahmud (the idol-breaker) alone being spared. This tomb, on which is written "God's mercy on the great Amir Mahmud," and two lofty minarets are all that remain of the old splendour of Ghazni. The ruler of Ghazni, Bahram escaped before the town fell, but died on his flight to India: his son, however, reached the Punjab and set up his capital at Lahore. His son, Khusru Malik, was the last ruler of the Ghaznivide line.

Rise of Ghor

Muhammad Ghori

Muhammad Shihab-ud-din, better known as MUHAMMAD GHORI, may be said to be the first real Muslim ruler of Northern India. Mahmud the idol-breaker had carried terror and destruction into the very heart of Hindustan; but, content with the spoil of rich cities after each invasion, he had returned to the hills of Afghanistan, and the Punjab only formed a part of the dominions of Mahmud and his successors. But from the time of Muhammad Ghori the whole of Northern India began to be ruled by Muslim kings or their governors.

The independence of Hindu India might possibly have been saved even at that time if the great Rajput princes of the North had been united. But there was a feud between the two most powerful chiefs, Prithviraja, ruler of Delhi and Ajmer, and Jayachandra, lord of Kanauj. So, when (1191) Muhammad marched against Delhi, Prithviraja had alone to bear the brunt of the attack. All the same, the heroic Prithvi was victorious in the first great battle. The opposing armies met on the famous plain of Tarain, near Thanesar (Sthaneswar), on the banks of the Saraswathi about 80 miles from Delhi. The first furious charge of the Rajputs drove back the two wings of the Muslim army. Enraged at this, Muhammad, who was in the centre of the army, led an equally desperate charge against the centre of the Hindu army where he was met by Chand Rai, King of Delhi, mounted on an elephant. Rising in his stirrups, Muhammad hurled his lance at the animal with such force that he knocked out three of its teeth. But, in the meantime, Chand Rai, from above, pierced the Sultan through the right arm. He was sinking from his horse and would have perished, had not a faithful follower, leaping upon the horse from behind, supported the Sultan in his arms and carried him away from the battlefield. A panic seized the Muslim army. The men fled in all directions and were pursued by the Hindus for forty miles. Without stopping at Lahore, Muhammad hastily withdrew to Ghazni. Never before had a Muslim army suffered so heavy a defeat at the hands of the Hindus.

Prithviraja and Jaychandra

Battle of Tarain

Rout of Muslim Army

But Muhammad was not a man to be turned from his purpose. His first failure only strengthened his resolve. His only thought was how to recover his lost honour. As he said himself on the eve of his second campaign, from the time of his defeat he never slept peacefully or woke but in anguish and sorrow. The first thing he did on his return to

Ghazni, was to disgrace the Omrahs who had deserted him in battle. He made them walk round the city with bags of barley hung round their necks, and told them that either they would have to feed like dumb animals or have their heads struck off, and the historian adds that most of them chose to do the former. Then he prepared for a new campaign, and in 1192, marched once more against Prithviraja with a splendid army of 1,00,000 horsemen, Turks, Afghans, and Persians, many of whom wore armour inlaid with jewels. From Lahore he sent an ambassador to Prithviraja at Ajmer, with a declaration of war if the Hindus refused to accept the true faith. Prithviraja gave a disdainful answer and took the field with many allied chiefs, who swore by the waters of the Ganges, that they would conquer their enemies or die for their religion. Prithvi's army is said to have comprised 3,00,000 horses and 3,000 elephants. The armies met again on the plain of Tarain and remained for days encamped facing each other with the river Saraswati between them. The Hindu princes sent a defiant letter to Muhammad, and he answered it in such a way that the Hindus thought he was afraid. Feeling secure, they spent the night in revelry, while Muhammad was preparing for a surprise. With the first dawn of day—a day which was to decide the fate of India for many centuries—the Mussulmans suddenly rushed into Hindu camps. The Hindus were at first thrown into confusion by the surprise attack, but soon rallied, and a pitched battle began, which lasted through the whole day without decision. Towards sunset, Muhammad placed himself at the head of 12,000 stalwart horsemen, and made a desperate charge which broke the Hindu ranks. Chand Rai and many other princes fell on the field of battle. The heroic Prithvi was taken in the pursuit and afterwards put to death.

Second Battle of Tarain

The Hindus defeated

End of Prithviraja

Ajmer was taken and sacked. Kutb-ud-din Aibek, a general of Muhammad, who had been formerly a slave, was appointed governor of the conquered territory and his son took Delhi from the family of Chand Rai and made it the seat of his government.

The next year, Muhammad marched against Jaychandra, the ruler of Kanauj, who had so unwisely refused to join Prithvi. Jaychandra met the invaders with a large army at Chandwar in the Etawah District, but he was totally defeated by the vanguard of the Muslim army led by the valiant Kutb. Kanauj was taken and sacked. Thence Muhammad marched on to Banaras where he broke the images of the gods in more than a thousand temples. After he had returned to Ghazni, Kutb-ud-din and other generals made further conquests. Kutb-ud-din himself marched to Anhalwara and defeated Raja Bhimdeo. Gwalior was next captured and with the fall of the famous fortress of Kalanjar and the occupation of Mahoba, was completed the conquest of a large part of Hindustan proper. It was about this time that many of the Rajput clans moved into what is now called Rajputana and founded new states.

Towards the end of the century Muhammad bin (son of) Bukhtiyar at the head of a number of Afghan horsemen overran Behar and wrested the country from the ruling Pala king. Many towns and villages were plundered, and several flourishing Buddhist monasteries, including the famous University of Nalanda, destroyed. Muhammad then followed up his success by a daring raid into Western Bengal and by a surprise attack on the capital, made himself master of it. King Lakshman Sena escaped to East Bengal. Thus a large part of Behar and Bengal was won for the Muslims.

With Kutb-ud-din Aibek began the long line of Muslim rulers of Northern India. The founder of Muslim rule, no

doubt, had been Muhammad Ghori; but Ghazni had always been his capital, and India only an outlying part of his dominions. But Kutb-ud-din and the long line of his successors were rulers of India, and their ambition was limited to extending and strengthening their hold on the country.

State of the Country on the eve of the Muslim Conquest

From the above brief account we can form some idea of the state of the country on the eve of the Muslim conquest. There was no real national feeling, no national unity. The life-blood of the gallant Rajput clans was being drained through unending civil wars. The final scene when the Raja of Kanauj, Jaychandra, refused to join the league so gallantly led by his son-in-law, Prithviraja, in defence of the motherland is a good example of the lack of unity in the country. The Muslims easily gained the upper hand, when the Hindus quarrelled amongst themselves and did not unite against a common enemy. The heroic Prithvi gave his life in vain for his country.

Want of National Unity and Central Power

The striking feature of India, therefore, in the twelfth century was the entire absence of any central power strong enough to hold warring princes together. The next is the triumph of Brahmanism. We have said before that the Rajput princes were devout Hindus. Before the Muslim conquest began, Buddhism had lost its hold in India. There was very little religious persecution among the Hindus, Buddhists or Jains. It has been said that the Palas of Bengal were about the only princes of the period who favoured Buddhism. In Rajputana, in the Chalukya, Rashtrakuta and Pandya territories, Jainism had a large and influential following towards which some of their kings were very generous.

Triumph of Brahmanism

It was a period of lavish religious architecture. Some of the Rajput princes vied with one another in the building of

temples. Many of the richly decorated Jain temples of the time still survive. The temples on Mount Abu erected in the eleventh and twelfth centuries are famous for their architectural skill and beauty.

Another important feature of the period is the great spread of sectarian Hinduism under Brahman leadership. The old Vedic gods, Indra, Agni, Varuna, and Surya passed into oblivion and new gods and goddesses took their place. The large majority of Hindus worship either Vishnu or Siva, who are regarded as members of a trinity consisting of Brahma the creator of the universe, Vishnu the preserver and loving guardian of all created life, and Siva the destroyer and rebuilder of various forms of life. The *Puranas*, which consist of tales and legends of ancient kings and heroes, descriptions of places of pilgrimage along with much sectarian controversy, became the scriptures of popular Hindusim. The heroes of the ancient epics, Rama and Krishna, came to be regarded as *Avatars* of Vishnu on earth. Even the Buddha was given a place in the Hindu pantheon. All this appealed to the masses, who began to worship them as personal gods.

Literary Activity

It was a period of great literary activity. Most of the Hindu kings were patrons of men of letters and surrounded themselves with poets and scholars. Bhavabhuti, the author of *Malatimadhava* and *Uttarramcharita*, and Rajsekhara resided respectively in the courts of Yasovarman and Mahendrapala, kings of Kanauj. Sriharsha, the author of *Naishadha*, adorned the court of Jaychandra; Bhattanarayan flourished under the patronage of the Palas.

Mention has already been made of Pandit Kalhana, the author of *Rajatarangini*, who was a son of a minister of Kashmir. The names of Magh, Padmagupta, Visakhadatta, Somadeva, and Kshemendra, have more or less made the era famous. In Jayadeva, who produced his melodious songs

when the Muslims were knocking at the gates of Delhi, we have the first of a long line of mystic poets in Bengal. Bhaskaracharya kept alive in the twelfth century the reputation of Aryabhata and Brahmagupta of an earlier age.

Social life followed caste. The Rajputs looked down upon trade and field-work, and their whole attention was divided between war and love. Brahmans monopolised learning and often took a share in politics as ministers.

It was an age of chivalry, and nothing shows the spirit of the age better than the attitude towards women. Their honour was something worth dying for. A like devotion was expected from them in the cruel custom of *Sati* and the appalling sacrifice of *Jauhar* to which reference has already been made. It was an age of bravery and military glory, when a man could hew his way with his sword to some dazzling height of temporary good fortune and fame. As became such an age, display was the rule at the courts, and kings vied with one another in adorning their towns with splendid temples and palaces. But despite its charm—the charm that every age of chivalry has for posterity,—it was a selfish age, when the real interests of the country were either not realized or ignored for personal greatness. It seems as if the Hindu kings of the period were incapable of setting up a strong central government, which could give the people peace and the country protection from foreign attack.

Religious Reformers

We have seen how Hinduism was becoming corrupt and degenerating into a religion of superstition with multitudes of gods and goddesses. A great teacher was needed to preach a purer faith and introduce reforms so that more attention might be paid to the spirit of the worship than to its form. And early in the eighth century arose a great teacher in the person of Kumarila Bhatta a very learned Brahman, who travelled far and wide, preaching a purer creed. He laid special stress on the ancient Vedic rites

Kumarila Bhatta

and is said to have been the greatest opponent of Buddhism and Jainism. The next in point of time was Sankaracharya, who flourished a century later, and was a greater man than Kumarila. While still very young, he took the vow of a *Sannyasin* and visited many of the royal courts and seats of learning including Banaras, where he overcame in argument the learned Buddhists and Jains who opposed him. He travelled throughout the country, preaching his doctrine wherever he went. He was a great scholar and thinker, and his writings are held in very high regard by all learned men, both in the East and in the West. He founded four *Maths* or monasteries, at Badrinath in the Himalayas in the north, Sringeri in Mysore in the south, at Puri in the east and Dvaraka in the west, the one in the south, his own country, being the chief. By his writings and teachings he had breathed a new spirit into the Hindu faith before he died at the early age of thirty-two.

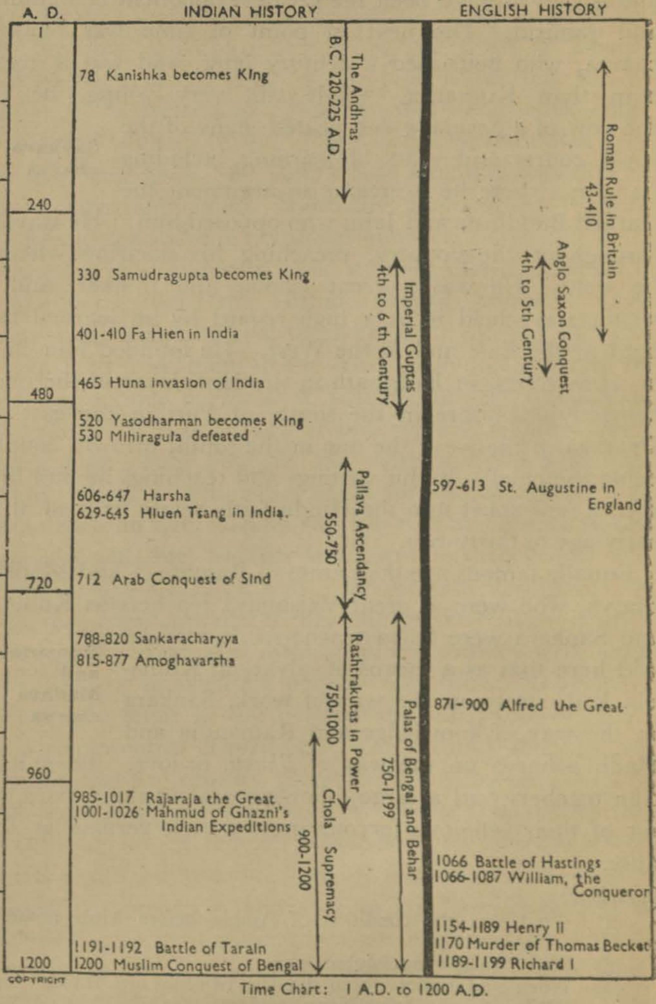
Sankaracharya

Equally famous are the names of Ramanuja and Madhvacharya, who were as great Vaishnava teachers as Kumarila and Sankara were Saiva teachers. It may be said here that as a means of salvation, Kumarila laid stress on the way of work, Sankara on the way cf knowledge and Ramanuja and Madhvacharya on the way of *Bhakti*, or love. These Brahman teachers had a large following among the masses, and out of their religious fervour grew a rich vernacular literature.

Ramanuja and Madhvacharya

Questions:

(1) What was the condition of Arabia before Muhammad the Prophet?
(2) Write briefly about Muhammad.
(3) When and under whom did the Muslims first invade India? What do you know about this?
(4) Who was the first Mulsim ruler of India? Has Mahmud of Ghazni any claims to this title? If not, why not?
(5) Briefly narrate the invasions of Muhammad Ghori.
(6) What was the condition of India on the eve of the Muslim conquest?



Time Chart: 1 A.D. to 1200 A.D.

(Scale: 1 in 240 years)

CHAPTER II

Establishment and Expansion of Muslim Rule
The Slave Kings

1206-1290

1206-1210	**Kutb-ud-din.**	1236-1240	**Raziya.**
1210	**Aram.**	1240-1246	**Bahram and Masud.**
1211-1236	**Iltutmish (Altamish).**	1246-1266	**Nasir-ud-din.**
1236	**Rukn-ud-din.**	1266-1287	**Ghiyas-ud-din Balban.**
		1287-1290	**Kaikobad.**

Kutb-ud-din, the first of the Slave Kings of Delhi—Iltutmish (Altamish)—The Mongols, Chingiz Khan—Raziya—Nasir-ud-din—Ghiyas-ud-din Balban—End of Balban—Kaikobad, the last of the Slave Kings.

Kutb-ud-din, the First of the Slave Kings of Delhi

Kutb-ud-din and the long line of Muslim Sultans of Delhi are often called the Pathan Kings although most of them were of Turkish descent. He and his successors were called the Slave Kings, because some of them rose to power from the position of slaves. It must, of course, be remembered that in those wild times, when wars were frequent and keenly fought, even the sons of princely and noble houses might become slaves through the adverse fortune of wars.

Kutb-ud-din (1206-1210), the first slave King, ruled for four years after his viceroyalty. Some of his fine buildings are still standing, such as the splendid mosque* at Delhi and the famous Kutb Minar*, a pillar about 250 feet high, of marble and red sandstone, with boldly jutting balconies. For those buildings, the stones of destroyed Hindu temples

*Both these are called Kutbi, after the Saint Kutb-ud-din Ushi and not because they were built by Sultan Kutb-ud-din. The minar was begun by Kutb and completed in the reign of Iltutmish.

were used. He was succeeded by his adopted son, ARAM, who proved a weak king and was soon deposed. Kutb's son-in-law, ILTUTMISH (Altamish) (1211-1236) then ascended the throne. He confirmed the Muslim rule over Bengal, and, in fact, extended it on all sides, reducing to submission the governors of Sind and Bengal, who had declared independence. He invaded Malwa, sacked Ujjain and demolished the celebrated temple of Mahakal. When he died, he was lord of all Northern India from the Indus to the Ganges. He called himself 'mighty Sultan' and had coins struck with Arabic characters on them. These were called *Tankas* and are said to have been the origin of the Rupee.

Iltutmish



SILVER COIN OF ILTUTMISH

It was during his rule that the Mongols, who afterwards came to be known as Mughals, under their leader, Chingiz Khan, overran a large part of Europe and Asia from the Pacific to the Baltic. Towards the beginning of the thirteenth century, the Mongols lived, much like their predecessors, the Huns, a wandering nomadic life in the plains of Mongolia, from which they derived their name. About this time, a great dynasty in China passed away, and the empire was divided into a number of warring states. The great Mongol leader fell upon one of the states and having captured its capital, Pekin (1214), turned westward in his career of conquest. The Mongol army had the special advantage of using, in small field-guns, the new Chinese

The Mongols, Chingiz Khan

invention of gunpowder, which contributed greatly to the ease with which they brought large portions of Asia and Europe under their rule. Many famous cities were reduced to ruins. Millions of men, women and children were put to death. Chingiz came as far as the Indus in pursuit of a fugitive prince who had taken refuge in Delhi, but he changed his mind and retraced his steps. India was thus saved from the great Mongol invasion.

On the death of Iltutmish, his son Rukn-ud-din ascended the throne. But he was so worthless that his nobles deposed him and gave the crown to his sister, Raziya (1236-1240), who was the only reigning queen among the Muslims of medieval India. Iltutmish considered her better-fitted to govern than his son, and, as a matter of fact, he left her in charge of the state whenever he was absent from Delhi. "She had a man's head and heart and had no fault but that she was a woman," wrote Ferishta. She ruled three years and a half and administered the laws strictly and justly. But the Muslims did not like to be ruled by a woman. One of her governors rebelled. Raziya marched against him and was killed in the fight.

Raziya

She was followed on the throne by a son and a grandson of Iltutmish, both of whom were weak and worthless. In 1246, Nasir-ud-din (1246-1266) a younger son of Iltutmish, was made sultan. In many respects, he was a remarkable man. Seated on one of the most splendid thrones of the East he lived the hard life of a hermit. Applying all the revenues for expenses of the state, he earned his living by making copies of the Koran. He himself was a learned man, and delighted in the company of scholars. It was in his court that a history of India and Persia, called after him *Tabakat-i-Nasiri*, was written. The government of the kingdom was really in the hands of his able minister, Ghiyas-ud-din Balban, whom he appointed his successor.

Nasir-ud-din

On Nasir's death in 1266, BALBAN (1266-1287) ascended the throne of Delhi almost without opposition. Though an old man, he made a very capable, strong and enlightened ruler. His court was one of the most magnificent and learned in the whole of Asia. More than fifteen princes, who had been driven from their kingdoms and forced to flee before the warlike hordes of Chingiz Khan and his successors, sought shelter there. On occasions of state, these fugitive princes were ranged round the throne in the order of their respective positions, and the streets of Delhi were called after the names of their late kingdoms such as Baghdad, Ghor.

Ghiyas-ud-din Balban

Towards the end of Balban's life, his son, Muhammad, who was viceroy in the western frontier to guard India against invasion by the Mongols, was killed in a battle with those nomad warriors. Balban, who was now more than eighty, sank under the grief of his son's death. He had no confidence in the abilities of his second son, who was governor of Bengal, and so nominated an infant son of Muhammad as his heir. But on Balban's death in 1287, his choice was set aside, and KAIKOBAD (1287-1290) another of his grandsons, was made sultan. He was a vicious and worthless, though handsome, young man and, giving himself up to reckless living, left all power in the hands of his ministers. As a result of his mode of life he was attacked with paralysis and, three years after his accession, was murdered by an assassin. With him ended the line of Turkish Slave Kings and the sceptre of Delhi now passed into the hands of the Afghan Khaljis.

End of Balban

Kaikobad, the last of the Slave Kings

The Khalji Kings

1290-1320

1290-1296	**Jalal-ud-din.**	**1315-1320**	**Mubarak.**
1296-1315	**Ala-ud-din.**	**1320**	**Khusru Khan (Usurper).**

Jalal-ud-din—Ala-ud-din—First Muslim Expedition to the Deccan—The Mongols again—Expansion of Muslim Dominion in India—Expedition to Gujarat—Siege of Chitor—Malik Kafur—Effects of Deccan Expeditions—Last years of Ala-ud-din—Mubarak—End of the Khaljis.

Leading Dates and Events

1294	First Muslim Expedition to the Deccan. Annexation of Elichpur.
1297	Mongols under Kutlugh Khan defeated by Ala-ud-din. Conquest of Gujarat.
1303	First Siege of Chitor.
1303-1311	Malik Kafur's Expedition to Southern India.
1318	Yadava Raja Harpal defeated by Mubarak.

Jalal-ud-din

Jalal-ud-din (1290-1296) was the most powerful of the Khalji chiefs. He was seventy years old when he became Sultan. He was simple in habits, and mild in disposition, and did not like the ceremony and pomp of palace life. He was an earnest patron of learning, and surrounded himself with poets and musicians.

Despite the murder with which the reign began he seems to have disliked the shedding of blood. On one occasion when his ministers protested against his leniency, he said, "My friends, I am now an old man, and I wish to go down to the grave without shedding more blood."

A terrible famine during which, in the words of the historian, "multitudes of Hindus from excess of hunger and want threw themselves into the Jumna," marked the beginning of his reign. There was also a rebellion in Malwa, which was suppressed in a half-hearted way owing to Jalal's dislike of bloodshed. The Sultan's place in the field was taken by his nephew,

Ala-ud-din

Ala-ud-din, an able general, who was as ambitious as he was unscrupulous. He had heard of the wealthy city of Devagiri, the modern Daulatabad, in Khandesh, which was then ruled by the Yadavas, so he made up his mind to lead an expedition there. In 1294 he marched at the head of a large army through the forests and hills of the Vindhyas and appeared before Devagiri. The Raja, who was not prepared to meet the Muslim army, took shelter in the fort. Ala-ud-din laid siege to it, and the Raja had at last to surrender through lack of provisions. Ala-ud-din agreed to raise the siege on payment of a very large ransom in money and jewels and the cession of a tract of country, now known as Elichpur. After he returned to his headquarters, flushed with triumph and laden with booty, Ala-ud-din lured the old Sultan, Jalal-ud-din to an interview and had him murdered. It is said, that he himself gave the signal to the assassins to strike the old Sultan down, while he was in the act of embracing his nephew.

First Muslim Expedition to the Deccan

Having by this act of blood obtained the crown, ALA-UD-DIN (1296-1315) began to rule with a rod of iron. Almost the first act of his reign was to send an army to Multan to subdue Jalal's sons, who were blinded and put out of the way. He tried to wipe out the memory of this black deed by his lavish gifts to the soldiers and to the common people. Ferishta says, "He who ought to have been received with detestation became the object of admiration to those who could not see the blackness of his deeds through the splendour of his munificence."

The Mongols again

The Mongols made several attempts to wrest India from the Afghan rulers; a change had already come over their spirit; large numbers had embraced Islam and came to be known as New Muslims. In 1297, a Mongol army under Kutlugh Khan advanced as far as Delhi, but they were met by Ala-ud-din who

defeated them very severely. This success so delighted him that he thought himself a 'second Alexander' and actually used that title on his coins and dreamed of conquering the world.

Expansion of Muslim Dominion in India

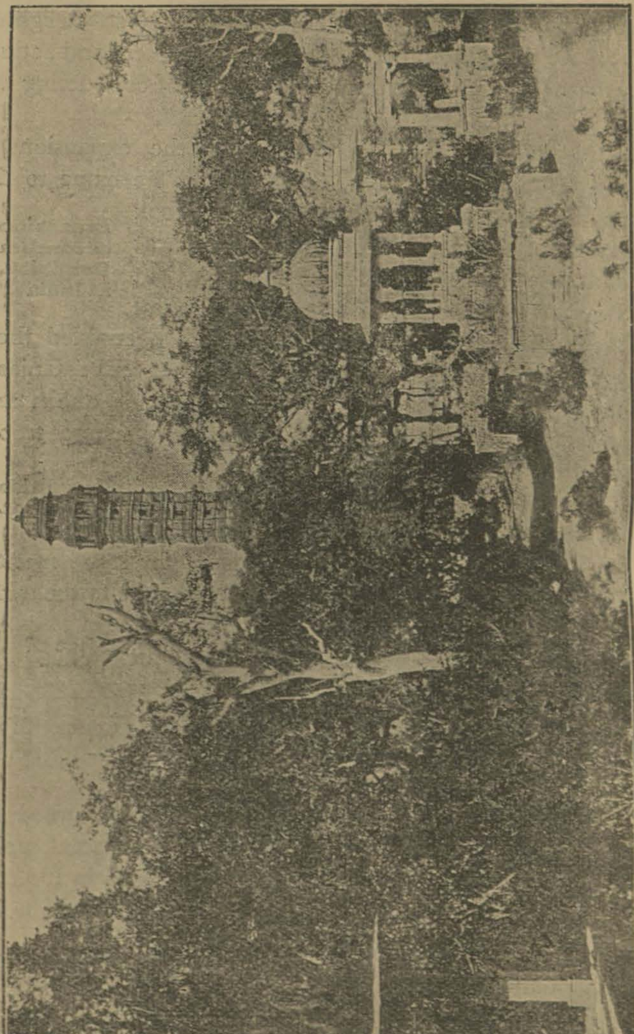
Ala-ud-din's reign is memorable for the expansion of Muslim dominion in India. Shortly after he came to the throne, he sent an expedition to, and took possession of Gujarat. The king of Gujarat was not only master of his own kingdom, but was the overlord of Malwa also. But he had not the heroic spirit of his ancestors, which enabled them to repel Muslim attacks. At this time, the power of Gujarat was at its lowest ebb. The king fled, and his queen and treasures fell into the hands of Ala-ud-din, whose troops traversed the country as far as Cambay, dealing out cruelty as they went. He then made war on the Rajputs and laid siege to Chitor, the capital of Mewar. The Rajputs held out for some months and, when all hope was gone, they had recourse to the awful rite of *Jauhar*, destroying their women by burning them on funeral pyres and then riding out to kill till they themselves were killed. But Mewar did not remain long under Muslim rule; the Rajputs under Rana Hamir succeeded in recovering Chitor before the death of Ala-ud-din.

Expedition to Gujarat

Siege of Chitor

Not content with these successes, Ala-ud-din turned his attention to the conquest of the Deccan. His great ambition was to extend Muslim rule to the Deccan and, in 1303, he began those expeditions into Southern India for which his reign is best known. Malik Kafur, who had been originally captured as a slave during Ala-ud-din's campaign in Gujarat and had risen high in his master's favour, was appointed to command the Muslim army in this expedition. Devagiri was reduced for the second time in 1307, and the power of the Yadavas was

Malik Kafur



Ruins of Chitor

completely destroyed. He then marched against the Raja of Warangal and rudely shook his power. In 1311, Kafur overran a large part of the eastern coast, marching as far south as Dvarasamudra, 100 miles north-west of Seringapatam. He then returned to Delhi, laden with immense booty. These expeditions did not result in the establishment of permanent Muslim sway in the South, but they weakened the Hindu powers by throwing settled countries into utter confusion. They also had the effect of opening the way for Muslim soldiers and adventurers to carve out kingdoms.

Effects of Deccan Expeditions

The last years of Ala-ud-din were not happy. There were intrigues in the palace and disaffection in the provinces. Gujarat rose in rebellion. The army sent against it was defeated while the Rajputs of Chitor also asserted their independence. In the words of Ferishta, the Sultan bit his own flesh when he received this news. His illness was thus made worse, and he died in 1315 after having ruled the country for twenty years with great vigour and efficiency. He had extended Muslim sway in all directions and, to secure order and tranquillity within his extensive dominions, he used the strongest measures. He had no regard for law, secular or sacred, but ruled as he thought best for the state. On one occasion, he is said to have remarked, " I do not know whether it is lawful or unlawful; whatever I think to be for the good of the state or suitable for the emergency that I decree. "

Last years of Ala-ud-din

On the death of Ala-ud-din, Kafur, who had now become supreme in the state, placed on the throne Ala-ud-din's infant son, so that he might himself retain power. But shortly after this, he was murdered, and MUBARAK (1315-1320), an elder son of Ala-ud-din, became Sultan. He was a youth of vicious nature and was seldom sober. He led an expedition into the Deccan and having defeated the Yadava Raja, Harpal of Devagiri, over-

Mubarak

ran and threw a large part of the country, south of the Vindhyas, into great confusion. On his return from this expedition, he gave himself up to utmost licentiousness, leaving the affairs of the state in the hands of a Hindu convert, Malik Khusru Khan, who at last murdered him and seized the throne under the title of NASIR-UD-DIN (1320). He put to death every one who was in any way related to Ala-ud-din. But the usurper could not reign very long, for within five months after his accession, Ghazi Beg Tughlak marched on Delhi, at the head of an army of angry chiefs, and his troops defeated and killed Khusru. Ghazi Beg was made Sultan under the name of Ghiyas-ud-din, and founded the Tughlak Dynasty.

End of the Khaljis

The Tughlak Kings and their Successors (The Sayyads and Lodis)

1321-1525

1321-1325	**Ghiyas-ud-din Tughlak**	**1414-1450**	**The Sayyads Khizr Khan, etc.**
1325-1351	**Muhammad bin Tughlak.**	**1451-1489**	**Bahlol Lodi.**
1351-1388	**Firoz Shah Tughlak.**	**1489-1517**	**Sikandar Lodi.**
1388-1398	**Mahmud Tughlak.**	**1517-1526**	**Ibrahim Lodi.**

Ghiyas-ud-din Tughlak—Muhammad bin Tughlak, a Man of rare Accomplishments—Extent of his Dominion—His sense of Justice—Change of Capital from Delhi to Devagiri—Invasion of Khorasan and China—Muhammad's Financial Measures—End of Muhammad bin Tughlak—Ibn Batuta—Extent of Muslim Dominion in India—Firoz Shah Tughlak—His works of Public Utility—Expeditions to Bengal and Sind—Successors of Firoz—Timur—The Sayyads—The Lodis.

Leading Dates and Events

1327	Foundation of Daulatabad. Seat of Government transferred from Delhi to Daulatabad.
1329	Introduction of brass and copper tokens for silver coins.
1338-1339	Revolts in Bengal, Malabar and other places.
1340	Beginning of the break-up of Delhi Sultanate.

1353 Expedition to Bengal by Firoz Shah.
1359 Second Expedition to Bengal.
1360 Expedition to Sind.
1398 Timur's Invasion.

Ghiyas-ud-din Tughlak

The new Sultan, GHIYAS-UD-DIN TUGHLAK (1321-1325) who had already distinguished himself as a guardian of the frontier province against the Mongols, was modest, brave and wise and was soon able to restore confidence by his wise and firm measures. Codes of law were drawn up for Civil and Criminal Courts. The frontiers were fortified, and orderly rule was established. Revolts broke out in some of the distant provinces such as Devagiri and Warangal, but they were put down. In 1325, the Sultan visited Bengal and confirmed as a vassal king Balban's son, Bughra Khan, who had been ruling there as a virtual sovereign. On his return to Delhi, Ghiyas-ud-din Tughlak was killed by the fall of a pavilion, which had been built for his public reception.

On his death, his son, Juna Khan, ascended the throne as MUHAMMAD BIN (son of) TUGHLAK (1325-1351). Very few sovereigns, either of ancient or modern times, have been criticised and maligned as much as Muhammad. He was a scholar of great ability, but he has been condemned as a visionary and insane monarch who preferred the pursuit of his own projects ignoring the sufferings of his subjects. By some he has been called "Muhammad the Bloody". But recent researches have shown that this great sovereign has some claim to be remembered as "Muhammad the Just".

Muhammad bin Tughlak a man of rare accomplishments

He was a striking character in Indian history—a sober, god-fearing and hardworking monarch, a finished scholar with a good knowledge of Persian Poetry, Greek Philosophy, Mathematics and Medicine, a man endowed with all the qualities of head and heart and a brilliant soldier, whose skill in battle was recognized even before he came to the

8

throne. He was a man of ideas, but they were not the ideas either of a visionary or of an insane man. They were the product of a trained intellect. In short, he was all that high culture and finished education could make. It is recorded that he once forgave and restored to office the leader of a rebellion, who endangered his person. Again, the very fact that this great monarch ruled for over a quarter of a century and died in bed, proves that he was neither a tyrant nor an insane visionary. In the words of a competent critic "fools were not suffered gladly to rule for twenty-six years in the medieval East."

Extent of his Dominion

During the rule of Muhammad, the Muslim Empire in India reached its greatest size, and in fact not till the time of Aurangzeb did any sovereign of Delhi rule over so large a dominion. He was honoured and respected by all, and had friendly alliances with many powers outside India. In one sense, he may be called a fore-runner of Akbar. He made no distinction of caste and creed in the appointment of high officials. To Muhammad, merit was the only test of fitness, and for this reason, he made many enemies among his co-religionists. A contemporary historian upbraids him for having too often infidels and Philosophers among his advisers. Every detail of state affairs claimed his attention and was dealt with by him.

His Sense of Justice

No emperor before him tackled the famine question so thoroughly or did so much for the spread of education. When famines broke out, cultivators and peasants were forgiven their taxes, and state-relief was freely given from the numerous relief-centres opened throughout the country. On one of these occasions, when some dishonest clerks were found by the secret police to have made themselves rich out of these relief-funds, exemplary punishment was dealt out to them, and thus such dishonest practices were stopped

Soon after Muhammad's accession to the throne, the Mongols invaded India and came as far as the gates of Delhi, but the Sultan bought them off by the payment of a large sum of money.

Every branch of administration felt his reforming hand. In the first place, he made a survey of all his kingdom and, finding that the Doab was the most prosperous land and, therefore possibly able to bear a heavier burden, he increased the taxation. Unfortunately, the next year, the rains failed and, in consequence, famine broke out. It was commonly supposed that this was due to the higher taxation, but when the Emperor heard of it, he ordered a reduction of taxes.

Change of Capital from Delhi to Devagiri

His second scheme was the transfer of the capital from Delhi to Devagiri. Muslim rule had extended far beyond the Vindhyas. The Deccan now formed a part of the empire, and Delhi no longer occupied the central position from which the whole of the empire could be effectively governed. Again, the administration of the Deccan differed from that of Northern India. There were hostile kingdoms on its southern borders, so, to consolidate the southern part of the empire, a second capital, as it were, was thought advisable. This was to be under the personal rule of the Sultan, and the Wazir was to act as his regent in the North during his absence in the South. Devagiri, which was once the capital of the Yadava kings of Maharashtra, was chosen as it was more centrally situated, and its name was changed into Daulatabad—the home of wealth.

The method of transfer was very judicious. It was carried out in two stages. First, in 1327, the machinery of the government was removed and then, a few years later, other classes of population were ordered to go to Devagiri. Those who went were suitably compensated for any loss and provided with the expenses of the journey. The people,

however, did not like the idea of giving up their familiar homes and the city in which they were born and to which they were bound by many a tie of love and memory, but they had to go. Some died on the way, and few liked the journey of 700 miles, though it lay through a path lined with trees on both sides and with frequent inns and *serais*. The Sultan, on the receipt of the news of this general murmur, ordered them back again to Delhi.

Invasion of Khorasan and China

Another act, for which the Sultan has been blamed, was his projected invasion of Khorasan and China. He did make arrangements for the conquest of Khorasan, but there is no truth in the statement that he intended to invade China. He invaded some hill-states, which probably owned the supremacy of China. Those expeditions would have been very successful but for the heavy rains and the disobedience of some of his troops, which pushed on beyond the frontiers and were overwhelmed by hill-tribes.

There is not much to say against his arrangements for the conquest of Khorasan. Other Muslim kings in the past owned both Northern India and Khorasan. Ala-ud-din Khalji planned such a conquest. The power of Persia was at its lowest ebb at this time, and Muhammad's intimacy with the king of Egypt and his policy of bribing the officials of Khorasan were sure to have made the expedition successful, but the Egyptian King failed him and the Chinese Emperor intervened. So Muhammad wisely gave up the idea.

Muhammad's Financial Measures

Muhammad bin Tughlak has been called the "Prince of Moneyers." The empire had grown very large, and the heavy drain on his treasury on account of famines and expeditions, required financial reform. The administration of the newly acquired provinces with adjoining hostile territories was a heavy burden on the treasury. It was also feared that there might be a shortage in the supply of silver. To

provide against all this, Muhammad introduced brass tokens to take the place of silver coins. This arrangement worked very well for about three years, when the appearance of large numbers of forged coins lowered the value of these tokens, all of which, whether forged or genuine the Sultan called in as soon as he realized the true position. They were bought up at their nominal value, payment being made in gold and silver, and thus the credit of the currency was restored, and a greater disaster averted.

End of Muhammad bin Tughlak

During the last years of Muhammad bin Tughlak, rebellions broke out all over the country. There were revolts in the Punjab and Gujarat, the Deccan, Bengal and the Coromandel coast. In fact, the history of these years of his reign is nothing but a record of revolts, and while on his way to punish the Rajputs in Sind, the Sultan died of fever (March, 1351).

Ibn Batuta

No account of Muhammad bin Tughlak's reign is complete without reference to the visit of Ibn Batuta, the African traveller, who came to India when Muhammad was on the throne of Delhi. He remained here for some years and has left a very interesting account of the country and the Emperor, by whom he was appointed a judge. After his retirement from this office, he was sent as ambassador to the Emperor of China but this mission failed, as the ship in which he travelled was wrecked, and he escaped to his native land. From him we learn that the country was prosperous, and living was very cheap. Towns were connected with one another by a well-regulated horse and foot post and there were trade connections with Africa and China.

The dominions of the Delhi Sultanate under Muhammad were greater than they ever were again till towards the end of the reign of Aurangzeb. In the North, the whole

of India from the Punjab to Bengal was under Muslim rule in which were absorbed all the former Hindu kingdoms in these parts. In Central India, Malwa and Berar had been annexed. In Rajputana, the princes still held their kingdoms on payment of tribute. Gujarat was conquered, and so was Multan. The Sumera Rajputs were, however, still independent in Lower Sind. In the South, Devagiri had been annexed. Warangal had fallen and the eastern kingdoms of the Andhras had been taken. A branch of the family had gone to Vijayanagar and founded a kingdom there. The Delhi Sultanate, however, did not include Western Deccan, and its boundaries to the South-West and South were roughly the Krishna and Tungabhadra rivers.

Extent of Muslim Dominion in India

Muhammad had no son, and his cousin, Firoz (1351-1388), was elected to the throne by his chiefs and nobles. During his long reign of thirty-seven years, India enjoyed perfect peace, as the new Emperor was of a merciful and pious disposition. He disliked bloodshed and regarded human life as sacred. As a devout Muslim he forbade idol-worship and levied the poll-tax (*Jizya*)* on non-Muslims. He was adored by all people for his kindness and gentle behaviour. He abolished the taxes on trade and farming and spent vast sums of money on grants and pensions to learned men and relief to the poor. Above all, Firoz Shah's claim on the sympathy and love of his subjects lay in his architectural genius. He had a passion for repairing ancient buildings and erecting new ones, and for this purpose, he maintained a large number of architects and workmen at the expense of the State. It was he who first introduced canals as a means of irrigation, and his construc-

Firoz Shah

His Works of Public Utility

* Originally a military tax levied on non-Muslims in lieu of military service.

tion of a double system from the Jumna and the Sutlej proved to be of great value to the country. By this means, the peasants were able to get two harvests instead of one. He has been credited with no less than 845 public works, canals, dams, reservoirs, bridges, baths, mosques, colleges and innumerable wells.

Firoz, who was otherwise so good a ruler, proved to be a bad general and the empire dwindled in extent. The Deccan became independent under Zafar Khan, the founder of the Bahmani dynasty. Bengal remained independent, though Firoz tried to bring it under his rule. In 1353, he invaded Bengal but the 'bloodshed of the faithful' worked a change in his mind and he sadly returned to Delhi. Six years later, he again planned such a conquest, but the campaign ended in a treaty with the king of Bengal, by which his independence was recognised. The Sultan made huge preparations for the conquest of Sind. At first the treachery of his guides and the death of his horses, made things very difficult for him, but he stuck to his purpose, and was, in the end, able to subdue the chief of Sind, who was taken to Delhi with every mark of honour and respect.

Expeditions to Bengal and Sind

During the absence of the Sultan on these expeditions, the business of the state was very ably carried on by his minister, Makbul Khan, a converted Hindu. Makbul's death, in 1371, proved too much for the old Emperor, and he handed over all authority of the state to Prince Muhammad. Firoz died in 1388 at the good old age of ninety.

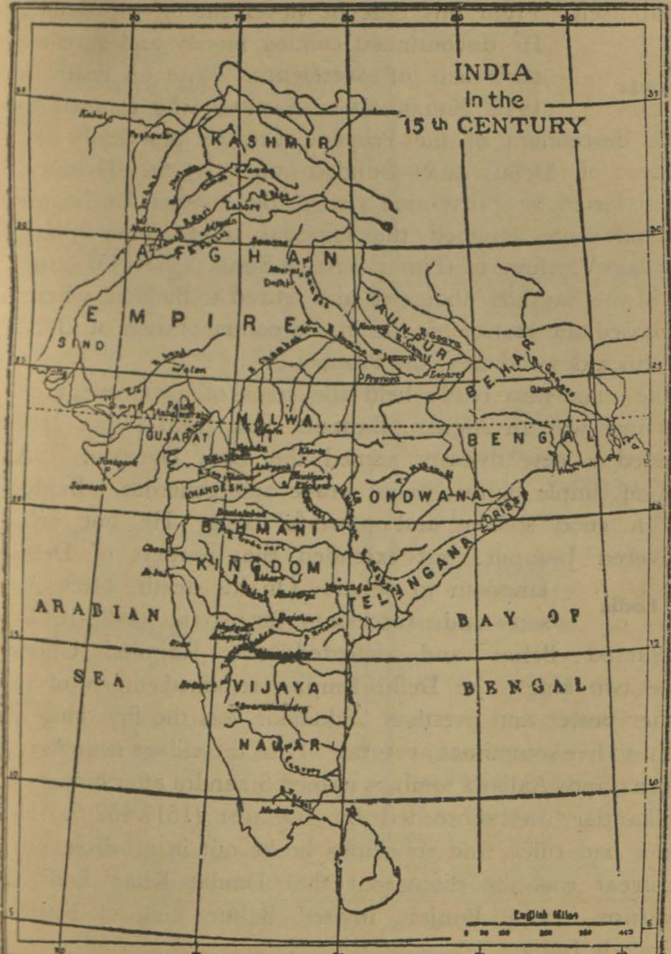
After his death a number of weak princes sat on the throne of Delhi, and the story of their reigns is a record of intrigues and revolutions. The last of the Tughlaks, Mahmud became king in 1394. It was a tragic reign. Four

provinces became independent, Malwa, Gujarat, Khandesh and Jaunpur. A famine, which lasted for twelve years, wasted the Deccan and last but not the least, it was in his reign that the terrible Timur the Tartar invaded India.

Successors of Firoz

Timur was a very cruel man and is said to have had more people put to death than any man in history. The slaughter he caused in India was so dreadful that he became known as the 'Scourge of God.' His hordes came down through the north-western passes, burning, destroying and killing wherever they went. His only object seems to have been to kill and plunder. Though himself a Muslim, he made no distinction between his co-religionists and others in dealing out death and destruction. In September 1398, Timur crossed the Indus and, having ravaged Multan, marched on Delhi. Before he reached that city, he had taken more than one hundred thousand Indian prisoners. In order to "free his army from the trouble of guarding them" he had them all killed except those under fifteen years of age. Sultan Mahmud Tughlak fled and Delhi was occupied. Timur had himself proclaimed Emperor, and prayers were read in his name. He ordered the people of Delhi to pay a vast sum of money, but when his soldiers went from house to house to collect it there were fights in the streets in which some of Timur's men were killed. Enraged at this, he ordered the people of Delhi to be massacred, and the city to be pillaged. His orders were carried out, and for days human blood flowed freely and heaps of dead bodies made the roads impassable. After fifteen days, he marched away with great plunder, leaving behind him a ruined town. In March 1399, Timur re-crossed the Indus with an immense booty and a large train of captives, many of whom were sent to Samarkand to teach the people there the famous handicrafts of India.

Timur


INDIA
In the
15 th CENTURY
KASHMIR
AFGHAN
EMPIRE
SIND
JAUNPUR
BEHAR
MALWA
GUJARAT
BENGAL
KHANDESH
GONDWANA
BAHMANI
KINGDOM
ORISSA
TELINGANA
ARABIAN
SEA
BAY OF
BENGAL
VIJAYA
NAGAR
Kabul
Lahore
Delhi
Agra
Jaunpur
Benares
Multan
Ujjain
Daulatabad
Madura
English Miles

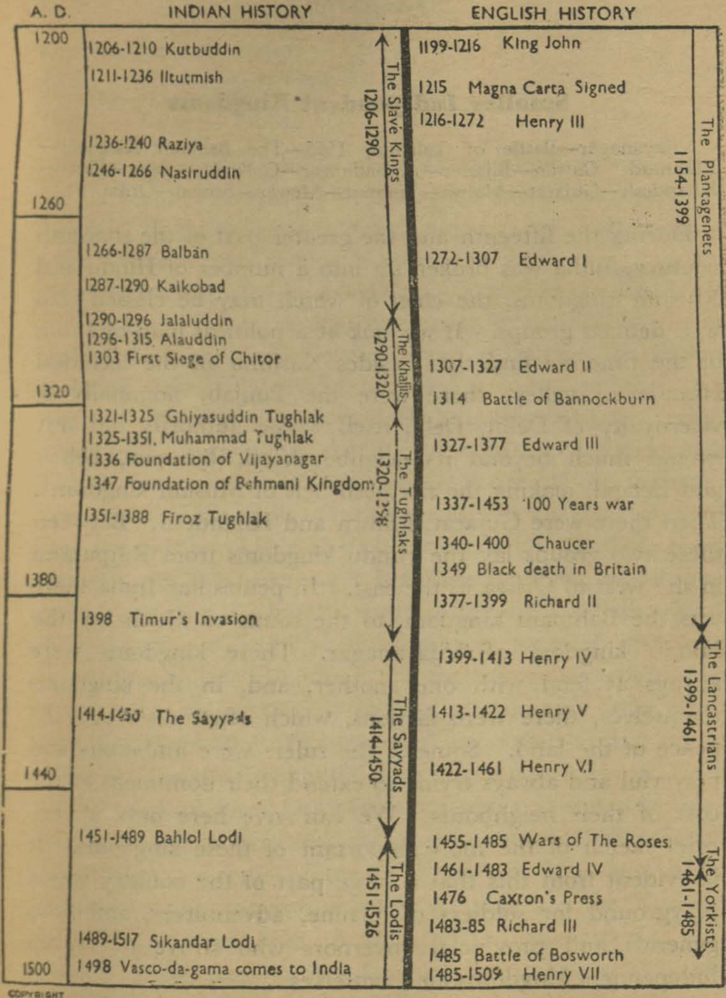
After Timur's departure, Mahmud returned to his desolate capital. He was now little more than the ruler of Delhi itself. From this time he never sat on the throne. He discontinued coining money and gave up other acts of sovereignty. With his death in 1413, KHIZR KHAN SAYYAD who claimed to be a descendant of the Prophet, became practically the master of Delhi and founded the Sayyad Dynasty, which lasted for thirty-nine years. But neither Khizr nor his successors assumed the imperial titles. They ruled only as Viceroys of Timur. ALAM SHAH (1443-1451), the last of the Sayyads, abdicated and retired to Budaon, where he passed the rest of his life in the contemplation of God, as befits a descendant of the Prophet.

The Sayyads

The man who really held the reins of government at this time was an Afghan, BAHLOL LODI (1451-1489). He founded a new dynasty named the Lodi Dynasty. "A man of simple habits, pious, brave and generous," Bahlol was a good soldier and powerful king. He not only recovered Jaunpur, but extended the frontiers of Delhi kingdom to Behar. On his death, 1489, his son and successor SIKANDAR (1489-1517), conquered Behar and defeated the Rajputs. Under these two kings, the Delhi Empire regained much of its former power and prestige. Sikandar was the first king of Delhi to live sometimes at Agra. Thus the village near Agra, where stands Akbar's tomb, is named Sikandra after him.

The Lodis

Sikandar was succeeded by IBRAHIM (1517-1526). He was a bad ruler, and rebellions broke out in all directions. So great was the discontent that Daulat Khan Lodi, a governor in the Punjab, invited Babur, king of Kabul, to invade India.



Time Chart: 1200 A.D. to 1500 A.D.

(Scale: 1 in. 60 years)

Smaller Independent Kingdoms

Vijayanagar—Battle of Talikota, 1565—The Bahmini Kingdom—Mahmud Gawan—Bijapur—Ahmadnagar—Golkonda—Berar—Bidar—Khandesh—Gujarat—Malwa—Jaunpur—Mewar—Bengal—Orissa.

During the fifteenth and the greater part of the sixteenth century, India was broken up into a number of Hindu and Muslim kingdoms, the chief of which may be classed into well defined groups. If we look at a political map of India of the time we find that besides Kashmir in the secluded Himalayan valley, there were the Punjab, nominally a viceroyalty of Delhi, Delhi itself whose authority did not extend much beyond its neighbourhood, Jaunpur, Behar and Bengal, making the northern belt of Muslim kingdoms. Then there were Gujarat, Malwa and Khandesh. Between these two groups lay the Hindu kingdoms from Rajputana in the west to Orissa in the east. In peninsular India there was the Bahmani kingdom, to the south of which lay the Hindu kingdom of Vijayanagar. These kingdoms were always at feud with one another, and, in the kingdoms themselves, there were factions, which often disturbed the peace of the land. Some of the rulers were ambitious and powerful and always trying to extend their dominions at the cost of their neighbours. We can give here only a very brief sketch of the more important of these kingdoms. It is evident from this that a large part of the country was a playground for soldiers of fortune, adventurers, ambitious generals and provincial governors who strove to set up independent kingdoms for themselves.

VIJAYANAGAR

Leading Dates and Events

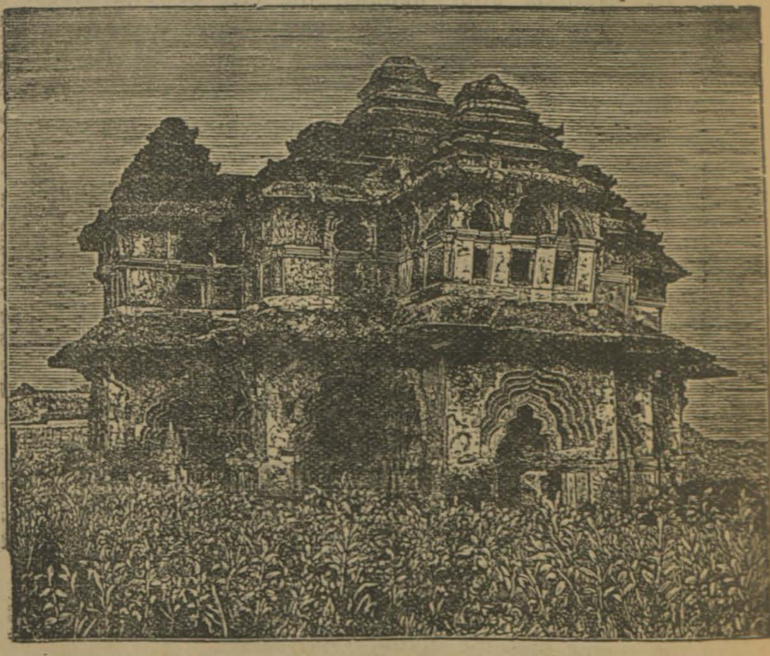
1336	Foundation of Vijayanagar.
1509-1530	Krishna Deva Raya.
1565	Battle of Talikota.

Foundation of Vijayanagar

When the Hoysala kingdom of Dvarasamudra was overrun, a Hindu chieftain, Harihar, probably a feudatory of the last Hoysala king, founded the city of Vijayanagar with a view to establishing a power to check the progress of Islam in the South. Standing on the river Tungabhadra, by which it was protected on the north, and by granite hills on the south, east and west, Vijayanagar occupied a strong position. It was well fortified and covered an area of about ten miles. The existing ruins prove that it had a large population and that its magnificent buildings made it one of the foremost cities in the country. Harihar and his brother, Bukka, were the first two kings of Vijayanagar. They had for their ministers the two celebrated Brahman brothers, Madhavacharya and Sayanacharya, who set themselves the task of preserving the Sanskrit sacred literature forming the basis of Vedic worship. Madhava's *Sarvadharsana Samgraha* and Sayana's *Commentaries on the Rigveda Samhita* and other Rigvedic literature are still regarded as some of the most important contributions to Sanskrit learning.

The Bahmani kings became very jealous at the establishment of a Hindu kingdom so near to them. The history of the reigns of some of the Vijayanagar Rajas is a long story of struggle between the two kingdoms. The Vijayanagar Rajas were able to hold their own against the Muslims for a long time. One of the most famous of these kings was Krishna Deva Raya whose conquests extended to Cuttack in the north-east, Bombay in the north-west and Ceylon in the South. He was friendly to the

Portuguese and, according to them, his army numbered 700,000 fighting men. He was great not only in war, but greater still as a man in his treatment of the defeated enemy. 'His kindness to the fallen enemy, his acts of mercy and charity towards residents of captured cities, his military prowess . . . . his love for literature and religion, his solicitude for the welfare of his people, have endeared



COUNCIL CHAMBER, VIJAYANAGAR RUINS

him to all and have earned for him an abiding place in history as the greatest of South Indian monarchs.'

Krishna Deva Raya died in 1529, and was succeeded by his son Achyuta Raya. When he died about thirteen years later, his place was taken by his nephew, Sadasiva, but the

real power rested in the hands of Rama Raya, son of Krishna Deva Raya's minister. None of these kings were as powerful as Krishna Deva Raya, and under them Vijayanagar declined in strength. Their policy was sometimes to join one, and sometimes another of the five states into which the Bahmani kingdom had been split up. But in 1565, all these sultans combined in an attack on Vijayanagar, and a great battle was fought, which decided whether the Hindu or the Muslim was to be supreme in the Deccan. This was the famous battle of Talikota, although the village Talikota is forty miles from the place where the battle was fought. The forces of each party were very large. After a severe struggle the Hindus gave way before the cannon of the Muslims. Rama Raya was captured and beheaded. The Vijayanagar army was destroyed, the capital sacked and only a heap of ruins now marks the spot 'where once stately buildings stood.' Their power was overthrown, and their existence for a time was in danger. However, they rallied and dragged on a feeble existence for another century but their moral influence still lasts.

Battle of Talikota 1565

We have noticed above that they revived, reformed and reorganized the ancient Vedic worship, recast the laws of the Hindus and encouraged Sanskrit learning by conferring honours and distinctions on Sanskrit authors and commentators. For three centuries and a half, Vijayanagar kings were the pillars of Hindu religion and Sanskrit learning. Foreign travellers such as Nicolo Conti, Abdur Razzak, Domingos Paes and Fernas Nuniz, who visited Vijayanagar, all speak of the size of the city, the splendour of its buildings, its commercial importance and its wealth. "The city is such", observes Abdur Razzak, "that the eye has never seen a place like this and the ear has never heard that there existed anything to equal it in the world."

THE BAHMANI KINGDOM AND ITS OFFSHOOTS

Leading Dates and Events

1347 Foundation of Bahmani Kingdom by Zafar Khan (Ala-ud-din Hasan)
1481 Execution of Mahmud Gawan.

Bijapur

1489 Foundation of the Adil Shahi Dynasty of Bijapur by Yusuf Adil Khan.
1686 Bijapur annexed to the Mughal Empire by Aurangzeb.

Ahmadnagar

1498 Foundation of the Nizam Shahi Dynasty by Ahmad Shah.
1598 Heroic resistance of Chand Bibi to the Mughal Army.
1637 Ahmadnagar annexed to the Mughal Empire by Shahjahan.

Golkonda

1512 Foundation of the Kutb Shahi Dynasty of Golkonda by Kuli Kutb Shah.
1687 Golkonda annexed to the Mughal Empire by Aurangzeb.

Berar

1484 Foundation of the Imad Shahi Dynasty of Berar by Fathullah Imad Shah.
1574 Berar annexed by Ahmadnagar.

Bidar

1492 Foundation of the Barid Shahi Dynasty of Bidar by Kasim Barid.
1659 End of the Dynasty and territory annexed by Bijapur.

About the middle of the fourteenth century, an Afghan officer, Zafar Khan, who adopted the title of Ala-ud-din Hasan Bahmani, founded a new dynasty in the Deccan. He is said to have been descended from a Persian king, Bahman, from which the dynasty founded by him is named the Bahmani Dynasty. There is also a romantic story to explain the name. It is said that Zafar was a servant of a Brahman astrologer at Delhi, named Ganga. One day while ploughing, he found a pot of gold coins. He took the pot of coins to his master, who was so pleased with his honesty that he at once cast his horoscope and predicted that he would some day be a king and found a new dynasty. The astrologer then

Foundation of the Bahmani Kingdom

made him promise if his prediction were ever fulfilled, the dynasty should be named after him. It is also stated that Zafar employed his old master as his minister, an early instance of a Hindu being appointed to a high office by a Muslim sovereign.

The first capital of the Bahmani kings was Kulburga (Gulburga). For more than a century, they ruled quietly, and their dominion extended on all sides. It stretched from sea to sea and included a large part of the former Bombay Presidency, the Nizam's Dominions and Northern Circars. They were always at war with the neighbouring states. The great kingdom of Warangal was destroyed, the power of Orissa was checked and they had a protracted war with Vijayanagar. Between 1347 and 1482 there were altogether thirteen kings, and the story of the reigns of most of these is one of intrigue and murder, cruelty and debauchery, treachery in the palace and faction in the court. A quarrel between the native Muslims living in the Bahmani kingdom and their foreign co-religionists, who had come as soldiers of fortune, hastened the downfall of the kingdom. Only one character stands out, namely that of Mahmud Gawan, a Persian of a noble family, who was regarded as the head of the foreign party—a character as unselfish as he was learned, as able as he was modest. He came to India as a merchant and, by his honesty and ability, made himself the most influential man in the Bahmani kingdom. He introduced many reforms in the state, and some of his fiscal arrangements have lasted till recent times. He spent all his wealth in founding schools and colleges, building mosques and hospitals, helping the distressed, and in other public charities.

Mahmud Gawan

Though trusted by the king with supreme power, he never used it for his own ends or in favour of the foreign nobles and ministers, who regarded him as their chief. A plot was formed against him and the king, in a drunken fit,

ordered his immediate execution. With Gawan the glory of the Bahmani Kingdom departed and within thirty years after his death, the dynasty ended. On the ruins of the great kingdom arose five distinct smaller states, which had their capitals at Bijapur, Ahmadnagar, Golkonda, Bidar and Elichpur, of which the first two were ambitious, while the third quietly absorbed one Hindu state after another and extended its rule southwards. The history of the Deccan during this period is the story of the wars among the sultans of these five states.

After the death of Mahmud Gawan, Yusuf Adil Khan, the governor of Bijapur, threw up his allegiance to the Bahmani kingdom and assuming royal powers founded the Adil Shahi dynasty of Bijapur (1490). He was a remarkable man, learned, brave and free from religious prejudices. Hindus were appointed to responsible posts, and Marathi was made the court language. He ruled until his death in 1510. Bijapur was often at war with the other offshoots of the Bahmani kingdom and the Hindu state of Vijayanagar. It was at the command of one of the Bijapur sultans, Ibrahim II, whose mother, Chand Bibi, took a leading part in the gallant defence of Ahmadnagar against Akbar, that the excellent history of Muhammad Kashim (Ferishta) was written. The dynasty lasted till 1686 when it was overthrown by Aurangzeb, of which we shall read later.

Bijapur

The kingdom of Ahmadnagar was founded by Ahmad Shah, one of the provincial governors of the Bahmanis. When his father, who had succeeded Mahmud Gawan as the chief minister of the Bahmanis, was murdered by the king's order, he proclaimed independence, founded Ahmadnagar, where he built a fort and made it his capital. The dynasty founded by him is known as the Nizam Shahi. Like the history of the Adil Shahis, that of the Nizam Shahis is full of intrigues and wars with the sister

Ahmadnagar

kingdoms and the Hindu kingdom of Vijayanagar and of disputed succession. The dynasty continued till 1637 when Ahmadnagar became part of the Mughal Empire. It was here that the heroic Chand Bibi made her defence of the city against the Mughal Empire, and the spot is pointed out where the whole night she stood veiled, in full armour, sword in hand, inspiring her troops to drive back the imperial forces. Here it was the last of the Great Mughals, Aurangzeb passed away.

Golkonda

Following the example of the other officers under the Bahmanis the governor of Golkonda, Kuli Kutb, declared independence in 1512 and founded a new dynasty called the Kutb Shahi which continued till 1687, when the country was annexed to the Mughal Empire by Aurangzeb.

Berar

The Governor of Berar, Fathullah Imad Shah, a Hindu convert of the Carnatic, was the first to make himself independent of the Bahmanis and found a new dynasty—the Imad Shahis of Berar (1484). Elichpur was their capital. The dynasty lasted till 1574 when the country was annexed by Ahmadnagar.

Bidar

As the power of the Bahmanis declined one of their officers, Kasim Barid, took for himself the strip of country near the capital still left to the waning dynasty and proclaimed independence. The Barid Shahi dynasty lasted for four generations when the kingdom was eventually annexed by Bijapur.

KHANDESH

Leading Dates and Events

1388 Foundation of the Farooqi Dynasty of Khandesh by Malik Raja Farooqi.

1601 Surrender of Asirgarh fortress to Akbar. Khandesh made a Suba of the Mughal Empire by Akbar.

The small kingdom of Khandesh to the south of Malwa became independent under its governor, Malik Raja

Farooqi, orginally an attendant of Firoz Tughlak. He subdued the neighbouring Hindu chiefs and, to strengthen his position, married the daughter of a ruler of Malwa. His son, Malik Nazir, extended the kingdom and annexed the fort of Asirgarh which remained to the last the stronghold of the Farooqi kings. They were always at war with the Bahmani kings and the kings of Gujarat. The last great king of the line was Adil Khan after whose death in 1503 the kingdom gradually declined in power till it was annexed to the Mughal Empire at the beginning of the next century. The Farooqi kings constructed huge irrigation works in the Tapti valley and erected large and beautiful buildings in their capitals, some of which may be seen even to this day.

GUJARAT

Leading Dates and Events

1401	Declaration of Independence of Gujarat by Zafar Khan.
1411-1443	Ahmad Shah, Foundation of Ahmadabad.
1459-1511	Mahmud Shah.
1507	Portuguese Fleet defeated by Mahmud Shah at Chaul.
1509	Defeat of the Muslim Fleet by the Portuguese.
1526-1537	Bahadur Shah.
1531	Annexation of Malwa.
1534	Siege of Chitor by Bahadur Shah.
1535	Bahadur Shah defeated by Humayun.
1537	Bahadur Shah killed by the Portuguese.
1571	Gujarat annexed to the Mughal Empire.

Of the smaller kingdoms in Northern India, Gujarat was very important, being one of the richest and most productive. We have read of Ala-ud-din's invasion of Gujarat and its annexation to the Delhi Sultanate. In the beginning of the fifteenth century, the governor of Gujarat, Zafar Khan, the son of a Rajput convert, declared himself independent under the title of Muzaffar Shah and extended his dominions considerably. He and his successors were noted for their zeal for Islam. They destroyed the temple of Somnath for the second time. Zafar's grandson, Ahmad Shah, founded Ahmadabad and adorned it with palaces and mosques which

are still admired by visitors. These kings often fought with, and claimed supremacy over, Khandesh, Ahmadnagar and Malwa. They were also at war with the Ranas of Chitor, who were famous for their zeal to maintain the Hindu supremacy. The most noted of the Gujarat kings were Mahmud Shah and his grandson, Bahadur Shah. Mahmud Shah, who ascended the throne when he was a boy of thirteen, reigned for about fifty-two years, during which he made the power of Gujarat felt by the neighbouring chiefs. About this time, the Portuguese were becoming very powerful in Western India. Mahmud allied himself with the Turks and, to drive the Portuguese from the Indian Seas, led a naval expedition against and defeated them at Chaul, near Bombay, in 1507; but two years later, the Muslim fleet was completely destroyed in a battle, off Diu. This was a death-blow to Indian maritime activity.

His grandson, Bahadur, fully maintained the warlike traditions of the family. Khandesh and Berar acknowledged his supremacy, and Malwa was annexed (1531). In 1534, when Bahadur laid siege to Chitor, Rana Samgram Singh's widow sought the protection of Humayun, Emperor of Delhi, who marched against Bahadur and defeated him. Bahadur, fleeing to Diu, sought the help of the Portuguese, but shortly afterwards quarrelled with them and was killed. The kingdom lasted for about forty years, when it finally became a part of the Mughal Empire in 1572.

MALWA

Leading Dates and Events

1401 Declaration of Independence of Dilawar Khan Ghori.
1436 Foundation of Khalji Dynasty by Sultan Mahmud Khalji.
1440 Mahmud defeated by Rana Kumbha of Mewar.
1531 Malwa annexed by Bahadur Shah of Gujarat.
1561 Malwa annexed to Mughal Empire by Akbar.

Malwa was another province, the governor of which, Dilawar Khan Ghori, took advantage of the confusion at Delhi, resulting from Timur's invasion, to declare his

independence with his capital at Dhar. His son and successor, Hoshang, who founded Hoshangabad, removed the capital to Mandu, situated on a spur of the Vindhya hills jutting into the valley of the Narbada. He adorned the town with many splendid buildings, the finest being the Jumma Mosque—one of the most perfect examples of Muslim architecture in India—and the water-palace between two lakes. He appears to have been a popular ruler, but not so fortunate as a warrior. It is said of him that although during his reign of twenty-seven years he had many struggles with Gujarat, Berar, Mewar and the Bahmani kingdom, he was rarely victorious. On his death in 1435, his son became king under the title of Muhammad Ghori. He was a weak and worthless ruler and gave himself up entirely to his own pleasures. Within a year of accession, he was poisoned by his minister, who became sultan as Mahmud Khalji and ruled for about thirty-three years and "earned the character of a brave soldier and a just ruler." For some time, the new king was very successful in his wars against Gujarat, Jaunpur and Mewar; but in 1440, he suffered a heavy defeat at the hands of Rana Kumbha. Like Hoshang, he was also a great builder and did much to adorn Mandu with fine buildings. The affairs of Malwa fell into great disorder during the reign of Mahmud Khalji's grandson, Nasiruddin Khalji. Meanwhile, the Rajputs had attained ascendancy in this kingdom and guided the administration. This state of disorder continued till it was annexed to Gujarat by Bahadur Shah in 1531. From this time Malwa has hardly any separate history of its own.

JAUNPUR

Leading Dates and Events.

1360 Foundation of Jaunpur.
1399 Independence of Jaunpur declared by Khwaja-i-Jahan's adopted son, Mubarak Shah.
1476 Husain Shah, the last independent King of Jaunpur overthrown by Bahlol Lodi.

Jaunpur was another state, which broke away from the Delhi Sultanate after Timur's invasion. It was founded by Firoz Shah Tughlak, who named it after his cousin, Juna (Muhammad bin Tughlak). During the reign of Firoz Shah Tughlak, a eunuch, Khwaja-i-Jahan, was appointed governor of the eastern provinces, of which Jaunpur was made the headquarters. He received from Mahmud Tughlak the title of Malik-us-Sharq (Lord of the East). Ibrahim was the most famous of the Sharqi kings. He extended his sway over the neighbouring territories of Kanauj, Oudh and Behar. On one occasion, he threatened Delhi itself. His son was also an able man and carried on his father's military activities with success. During his reign, Chunar fort was captured, and he led an expedition to Orissa even. The last independent king of Jaunpur was Husain Shah, who, after his defeat by Bahlol Lodi, retired to Bengal, where he passed his days as a fugitive. Most of the Sharqi kings were great patrons of literature and arts. They are said to have founded several schools and colleges, and their capital was the resort of many learned men. The fine buildings such as the Atala Mosque, the Lal and the Jami with which they adorned their capital rank amongst the finest specimens of Muslim architecture.

MEWAR

Leading Dates and Events

1303 First Siege of Chitor by Ala-ud-din.
1517 Malwa conquered by Rana Samgram Singh.
1527 Rana Samgram Singh defeated by Babur, at Kanua, near Fathpur Sikri.
1534 Second Siege of Chitor by Bahadur Shah of Gujarat.
1567 Third Siege of Chitor by Akbar.

Of the Rajput kingdoms, Mewar is the oldest. The ruler of Mewar bears the name of Maharana. Head of the Sisodia clan of Rajputs and claiming descent from Rama, he ranks highest amongst the Rajput princes and is called

the "Sun of the Hindus." According to Rajput tradition, the Mewar dynasty was founded in the eighth century by Bappa Raul, famous in the Rajput legends, who made Chitor his capital. It is the boast of the Sisodia Rajputs that while the other clans were driven out of their homes by the Muslims and had to seek fresh territory, they occupy today nearly the same lands that they held in the days of Bappa. Possessed of the wonderful natural fortress of Chitor, they not only maintained for a long time a heroic struggle with the Muslims but even thought of driving them out of the 'Middle Land' (Madhyadesa). It is also their boast that the royal family of Mewar never gave a daughter in marriage to any of the Mughal emperors. Chitor was thrice sacked, which made it all the more an object of national devotion. Mention has already been made how within a very few years of its first siege by Ala-ud-din, Rana Hamir succeeded in recovering the place and expelling the Muslims. Hamir and his successors were not only ambitious but very powerful. They led their army in every direction. The neighbouring kingdoms such as Malwa and Gujarat could not withstand them. They were also constantly at war with the Muslim sovereigns of Delhi. Under Rana Samgram Singh the state reached the height of its power. It is said that seven Rajas of the highest rank, nine Raus and one hundred and four smaller chiefs with five hundred war-elephants and eighty thousand horses followed the standard of the Rana to the battle-field. Before he was defeated by Babur at Fathpur Sikri, the Rana had fought and won eighteen pitched battles against Delhi and Malwa. After his death, Mewar lost much of its power. Chitor was besieged for the second time by Bahadur Shah of Gujarat (1534). The third and the final sack of the city took place in 1567, when the Emperor Akbar conducted the siege for four months. After this, the capital

of Mewar was removed to Udaipur, which had been founded in a very inaccessible part of the country, where the Muslims could not penetrate. The power of the Rajputs was curbed by Akbar's Rajput general, Man Singh, though the Ranas continued to remain practically independent till the establishment of British supremacy.

BENGAL

Leading Dates and Events

1345	Iliyas Shah becomes independent King of the whole of Bengal
1414	End of the Dynasty of Iliyas Shah and assumption of sovereign power by Raja Ganesh.
1442	Dynasty of Iliyas Shah restored.
1492-1518	Ala-ud-diu Husain Shah.
1519-1532	Nasrat Shah.
1576	Bengal annexed to the Mughal Empire by Akbar.

Since Muhammad, son of Bukhtiyar, took Bengal, it was regarded as a province of the Sultanate of Delhi; but in course of time, the rulers of Bengal became practically kings, were not always loyal to Delhi, and did very much as they liked. This was probably due to the distance from Delhi and the difficulties of the journey. During the reign of Muhammad bin Tughlak, Iliyas Shah declared himself independent and was recognized as such by Firoz Shah Tughlak.

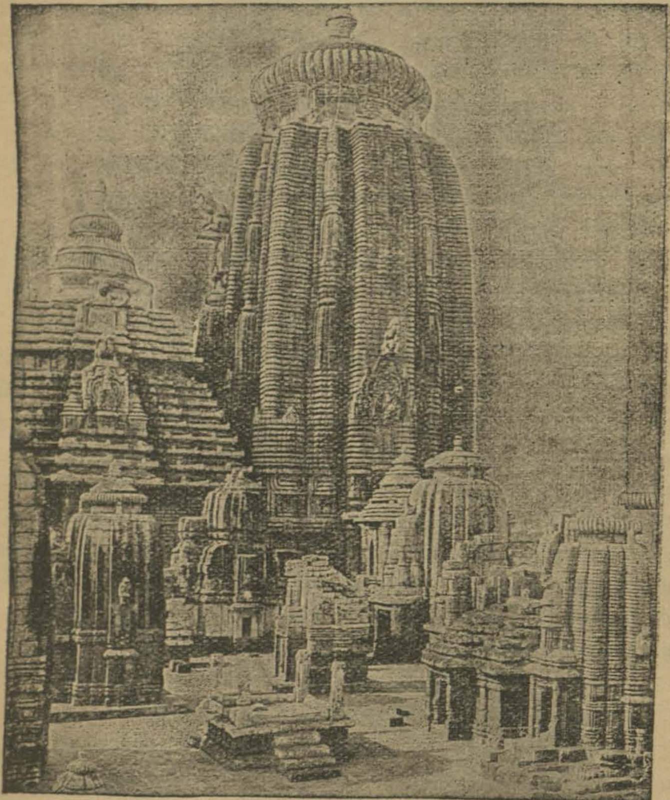
The dynasty founded by Iliyas Shah lasted for over half a century, from about the middle of the fourteenth century to the beginning of the fifteenth. Bengal had been divided by Muhammad bin Tughlak into three principalities—an eastern with its capital at Sonargaon, near Dacca, a western with its capital at Lakhnauti, or Gaur, and a southern with its capital at Saptagram or Satgaon—and appointed three governors over them. But they all revolted, and about 1345 Iliyas Shah united the divided province and founded a new capital at Pandua, a little way north of Lakhnauti.

Some very beautiful buildings were erected there, including the Adina mosque considered to be the finest in Bengal. In the beginning of the fifteenth century, the dynasty of Iliyas Shah was supplanted by a Hindu Zamindar named Raja Kans, better known as Raja Ganesh, who assumed the sovereign power. His son, Jadu (Jitmal), who embraced Islam, succeeded him as Jalaluddin. The line ended with Jalaluddin's son, after which the former dynasty, that of Iliyas Shah, was restored, and it ruled the country for some time. The kings were weak and profligate, and completely in the hands of their *Khwajas* and *Habshis*, the guards of their household, who at last did away with the dynasty, and possessed themselves of the kingdom. Four of these ruled one after another for seven years, when Alauddin Husain Shah was elected king by both Hindus and Muslims. He made war on Orissa, Assam and Kamtapur which included roughly the modern Rangpur and Dinajpur. He appears to have been a good ruler, and peace and prosperity marked his reign of twenty-five years. He was succeeded by his son, Nasrat, who also was a good ruler. During these two reigns, Bengal prospered greatly, and its capital, Gaur, became one of the biggest and most handsome cities in India. Husain and Nasrat won the esteem of their Hindu subjects by ordering a translation into Bengali of several of the Hindu classics, including the Mahabharata and the Bhagavat. The *Satyapir* cult, which is still current in Bengal, was introduced at this period under the royal patronage with the view of uniting Hindus and Muslims in divine worship. In 1538, Humayun conquered Bengal, but, in the following year, it was wrested from him by Sher Shah, the founder of the Sur Dynasty. Sher's successors and representatives were ruling the province, when it was annexed to the Mughal Empire in the reign of Akbar.

ORISSA

Leading Dates and Events

1434 Ganga Dynasty overthrown by Kapilendradeva.
1540 The Dynasty of Kapilendradeva overthrown.
1568 Orissa annexed to Bengal.



BHUVANESVAR TEMPLE

Towards the end of the eleventh century, the Kesari kings were overthrown by Cholaganga, who founded the Ganga

dynasty. He is said to have reigned for seventy years. Under him Vishnu worship became the state religion; and it was he who built the famous temple of Jagannath at Puri. His grandson, Bhima Dev, beautified the temple and made several additions to the one at Bhuvanesvar. The original Sun Temple at Konarak may also have been built during his reign, but the inscriptions appear to prove that it was built about a century later. During this period, wars with the Muslim rulers of Northern India were frequent. The first Muslim inroad into the country was made as early as the beginning of the thirteenth century, which was followed by many others. In 1361, Firoz Shah Tughlak again invaded it.

The Ganga dynasty was overthrown by Kapilendradeva of the Solar line of Orissa kings. He extended his dominions considerably, but his successors lost the conquered territories in wars with the Muslim kings of Golkonda (1435). About 1445, the king of Jaunpur, Mahmud, led an expedition into Orissa which proved a failure. After his death, his son invaded the country again with a large army, conquered and plundered it, but made no attempt to add it to his dominions. The Solar line of kings seems to have survived till about the middle of the sixteenth century. About 1565 Kalapahar, a general of the Afghan king of Bengal, led an army into Orissa and overthrew the last Hindu king. The Afghans held the country for a few years till it was finally annexed to the Mughal Empire in Akbar's reign.

State of the country under the Early Muslim Rulers

Character of Early Muslim Rule—Effect of Islam on Hinduism—Religious Reformers—Ramananda—Kabir—Nanak—Chaitanya—Religious Reformers and Vernacular literatures—Urdu Language—Architecture.

We have seen the growth and expansion of Muslim power in India since the beginning of the thirteenth century. The

Slave kings had spread their rule from the Indus to the Brahmaputra; the arms of the Khaljis and the Tughlaks carried the banners of Islam into the heart of the Deccan, so that the whole country from Sind to the Bay of Bengal and from the Himalayas to the river Krishna was under Muslim rule. In the fifteenth century the Sultanate of Delhi began to decline in power, and the outlying provinces, in many cases, became independent. But this did not affect the supremacy of the Muslim power; on the other hand, it had the effect of further consolidating it. Many of these sultans, of whom we have so far read, had not those high qualities needed for the foundation and organisation of lasting empires. Some of them ruled by brute force, and one after another, these dynasties passed away to make room for that of their abler kinsmen, the Mughals. Looking back upon the first three centuries of Muslim rule, we see that Muslim government dates only from Kutb-ud-din. The period is one long struggle to establish Muslim rule and to suppress Hinduism. The latter object failed. Temples without number were destroyed, countless images broken, thousands of Hindus killed and many more converted to Islam, but in spite of all this, the Hindu religion survived. These early Muslim sultans had done little or nothing to improve the social condition of the people or spread education, or open up and develop the country. There were some fine exceptions as Firoz Shah Tughlak and one or two other rulers who had benevolent intentions. But, taken as a period, it was one of failure. The schools that were founded were mainly for the study of Persian and Arabic. The learned writers, who adorned their courts, were foreigners. It appears that the Hindu peoples were not offered any progressive social and political system in exchange for their national life and ideals. Materially, the country was no

Character of Early Muslim Rule

better. On the contrary, she was in a worse condition for while she had not benefited materially, the rule of the early Muslim kings killed Hindu literature and Hindu ideals of life. During this period culture and learning did not make any progress among the Hindus. No new scientific discoveries were made, and research did not extend the bounds of knowledge either in science or philosophy. With Bhaskaracharya, who lived in the twelfth century, may be said to have ended the line of original thinkers amongst the Hindus, and scientific knowledge made no progress. Learned men tried to preserve what they had already acquired rather than extend it. Things were a little different in Southern India where many Sanskrit scholars had made their way and settled after the Muslim conquest of the North, and Sanskrit learning flourished under royal patronage. Reference has already been made to the part played by Vijayanagar in the cultivation of ancient Sanskrit learning.

The form of government under these sultans was autocratic, in which the sovereign's will was supreme. The administration was good or bad, according as the reigning sovereign was a good ruler or a tyrant. Garrisons of soldiers were stationed in the more important cities and centres of Hindu influence. The rest of the country was left to itself, and there the people lived under their village community system and managed their own affairs through *Panchayats*, which settled disputes, realized the rents and paid the revenues to the representatives of the sultan. In the words of an historian of India, " Wars swept past their guarded villages, dynasties rose and fell in Delhi, but the peaceful agriculturists of India continued their ancestral toil under their ancestral mode of life from age to age."

It is true that the Muslim population in India considerably increased during this period. This was not due wholly to force. The Hindu population was, as a rule, offered the

choice either of becoming Muslim or paying a poll-tax *Jizya*, which all non-Muslims had to pay. Many of the Hindus of the lower castes embraced Islam to escape from their abject position in Hindu society. They also hoped that by doing so they might share in privileges enjoyed by the followers of the religion of the ruling class. Besides these, the garrisons, in the principal cities, formed themselves into colonies of Muslim settlers. But Hinduism survived both persecution and temptation. As time passed, feelings of hostility and contempt decreased at least among the more liberal-minded people, from which grew a new idea of a compromise which was to find expression in some of the religious movements that followed.

Effect of Islam on Hinduism

Although the idea of there being One Supreme God behind the countless deities of popular worship was not unknown to the Hindus, the teachings of Islam influenced the educated Hindu opinion and stirred the religious feelings of the more thoughtful. One of these was Ramananda, a follower of Ramanuja, the great Vaishnava preacher of whom mention has already been made. Ramananda lived in the times of the Tughlaks and preached the unity of God in the form of Vishnu. Like his master, Ramanuja, he appealed to all classes and did away with caste distinction among his disciples, the only qualification required being love of God. The high-caste Brahman, the proud Rajput and the despised Chamar had their meals together. One of his disciples was a leather-dresser, another a barber and the third and the most famous of all was Kabir, son of a weaver. But unlike Ramanuja, he wrote and preached in the vernacular of the people of Northern India understood both by Hindus and Muslims.

Religious Reformers

Ramananda

Kabir

Ramananda had tried to unite all Hindus in the worship of Vishnu as the creator. His disciple, Kabir, carried on and extended the work of his master by establishing a creed that Hindus and Muslims alike might accept. He aimed at uniting all that is best in Hinduism and Islam. He taught that there was one God for all—it mattered not whether he was named Allah or Rama. 'To Allah and Rama,' he wrote, 'we owe our life and should show therefore tenderness to all that live. The city of the Hindu God is to the East (Banaras). The city of the Mussulman God is to the West (Mecca). But explore your own hearts, for there is the God both for Mussulmans and Hindus.... He to whom the world belongs is the father of the worshippers.... He is my guide. He is my priest.'

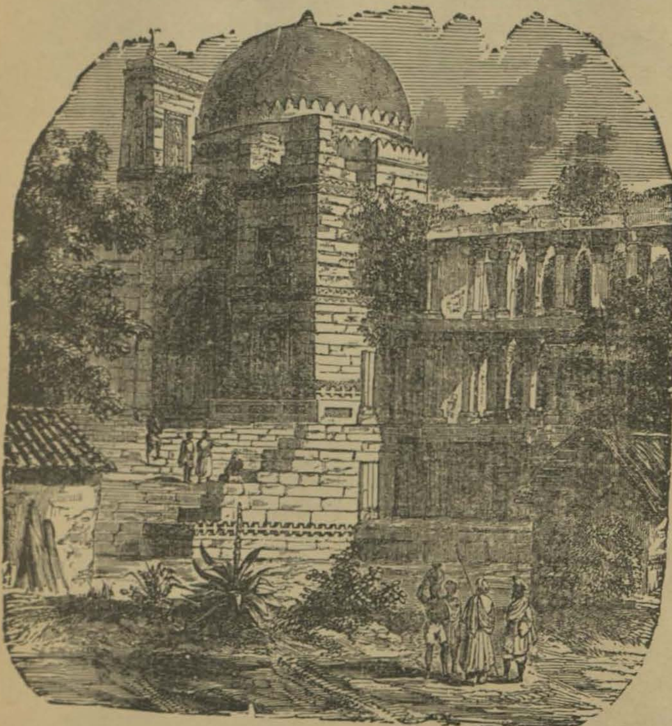
Nanak

Nanak drew his inspiration from Kabir's teachings and founded the great Sikh religion. Both of them had the idea of uniting Hinduism and Islam. God is one, he taught, whether we worship him as Allah or Rama. . . . There is one father of Hindu and Mussulman . . . . He is the Lord of all the earth, my guardian and priest. Nanak preached this unity of God and attacked caste, cruelty and superstition. In one of his sermons, he said, 'Evil-mindedness is the low-caste woman; cruelty is the butcher's wife; a slanderous tongue, the sweeper woman; wrath, the pariah woman. What good is it to have drawn lines round the cooking place when these four sit ever with thee. Make truth, self-restraint and good acts thy lines and the utterance of the Name thy ablution.'

Chaitanya

Contemporaneous with Nanak flourished in Bengal the great reformer, Chaitanya. Born of a Brahman family in Nadia, he left home and wife at the age of twenty-four and spent the rest of his life preaching the worship of Vishnu as Jagannath, 'the Lord of the

World '. Around his memory many legends have collected. He has been and is still worshipped as an incarnation of Vishnu. Chaitanya had a large following, especially among the humbler classes. He forbade the eating of meat, the drinking of wine and animal sacrifices. He held that the one essential of salvation was *Bhakti*, or love of God. By this, he taught that every man, no matter what his caste might be, could purify his life, conquer the desires of the body and win sainthood.



View of the Gateway of Mosque at Jaunpur
From Fergusson's History of Indian and Eastern Architecture
(*John Murray*)

Like the Buddhist teachers of old, these religious reformers preached and wrote in their own vernaculars, so that the masses might understand them. This greatly helped their development. Thus while the Hindi and Panjabi literatures were improved by Ramananda and Nanak respectively, the Bengali literature was greatly influenced by Chaitanya and his followers. The literary dignity of the Bengali language was considerably raised by the popular melodious song-writers, Vidyapathi and Chandidasa.

Religious Reformers and Vernacular Literatures

A new vernacular, Urdu, came into being as a result of the intercourse between the two nations. The name 'Urdu' signifies a camp language, formed by the mixture of Arabic, Persian and Hindi words. Through the writings of many of the historians and poets, who lived at the courts of the early Muslim rulers, it acquired a literary dignity and became, in course of time, the *Lingua Franca* of India.

Urdu Language

The Muslims brought to India the Saracenic style of architecture, which, blending with the Indian style, produced some very fine buildings. The Delhi Sultans were great patrons of architecture, and many of the buildings of those days are still admired by visitors. The Kutb-Minar to which reference has been made before, is the finest example of piety and fidelity to be met with anywhere in the world. Reference has also been made to Firoz Shah's love of architecture. Besides the kings of Delhi, the different provincial rulers executed some fine buildings. The Jami and Atala mosques in Jaunpur built by the Sharqi kings still elicit the admiration of visitors, while the Adina and Ekdala mosques in Bengal indicate the high watermark of the Muslim architectural skill in India.

Architecture

Questions:

(1) Who was the first Muslim King that ruled at Delhi? Why were he and his successors called the Slave Kings?

(2) What do you know of Kutb-Minar?
(3) Who were the Mongols? What do you know about them?
(4) Who was the first Muslim King that invaded the Deccan? Tell briefly about his Deccan expeditions. What were the effects of these expeditions?
(5) Muhammad Tughlak was a mixture of the opposites. Do you agree?
(6) Mark on a Map of India the empire under Muhammad bin Tughlak.
(7) Write briefly what you know of Ibn Batuta, the African traveller.
(8) What were the works of public utility done by Firoz Shah?
(9) "Firoz who was otherwise so good a ruler, proved to be a bad general." Justify.
(10) Who was Timur? What do you know about his invasion of India?
(11) When and by whom was the kingdom of Vijayanagar established? How did it progress? When and how was it overthrown?
(12) Write briefly about Krishnadeva Raya.
(13) When and by whom was the Bahmani Kingdom established? What was the extent of this kingdom at its zenith? How did this kingdom break into five smaller states?
(14) Write briefly about Mahmud Gawan.
(15) What was the state of the country under the early Muslim Rulers?
(16) What were the effects of Islam on Hinduism?
(17) Write briefly what you know of:—
Kabir, Ramananda, Nanak and Chaitanya.

India and Europe

The Portuguese in India—Vasco de Gama—Albuquerque.

The fifteenth century is memorable for the attempts which led to the ancient connection of Europe with India being re-opened. But this time it was by sea and not by land. We have seen that in ancient times a European nation, the Greeks under Alexander the Great and some of his successors, had invaded India. In those days, the trade between Northern India and the West was carried on by caravans which went overland through Afghanistan, Persia and Asia Minor. From Western and Southern India the sea was early used as a trade route. Indian ships made voyages in the north-east monsoon to the Persian Gulf, Aden, the Red Sea and Egypt. India had many things that the West wanted, for example, pepper,

spices, rice, cotton, indigo, coconuts and sugar-cane. The finest muslins and silks were produced in India. She was rich, too, in jewels, gold and precious metals. From the time of the Greek invasion the trade with the West steadily increased.

We have referred to the trade between India and Rome at the beginning of the Christian Era. The Roman historian Pliny complained that such a large amount of Roman coin—in his time about two million sterling a year—was sent to India to pay for luxuries—silks, pearls, jewels and spices. But, later on, when the Arabs became powerful and occupied Egypt, there was constant fighting in Central Asia, Persia and Asia Minor. Trade was greatly checked, and the Red Sea and Persian Gulf shipping became a Muslim monopoly. The Muslims and the Christian nations were enemies for many hundreds of years, which interrupted commerce, but in the meanwhile, some of the western nations of Europe became bold and skilful mariners and began to plan to reach India by sea. This was, then, a task much more difficult than it is now, for there was no Suez Canal, and ships from Europe had to sail all round Africa to reach the Indian Ocean. And, moreover, there were in those days no steamships, and sailing ships took many months to reach India.

The Portuguese in India

The first nation to accomplish this task were the Portuguese. Portugal is and has always been a small country of little importance in European history; but about the fifteenth century, a bold spirit of adventure awoke in them and in 1497 a Portuguese captain Vasco de Gama did what no European had done before him. He sailed from Lisbon with three vessels and 160 men, went round the Cape of Good Hope and, after a voyage of eleven months, reached Calicut on the west coast of India. There he was received by the ruler of the place, the Zamorin, and, after six months' stay, returned

Vasco de Gama

to Portugal with a cargo of Indian spices. The Zamorin gave Vasco de Gama a letter for his king in the following terms:—"In my kingdom there is plenty of cinnamon, cloves, pepper, and ginger. I seek from thy kingdom gold, silver and scarlet cloth." As far as trade was concerned, this journey was a failure, but Vasco de Gama was able to tell his king of the wealth of India, and he was so pleased with the prospects of profitable trade that he took at once the boastful title of "Lord of the Conquest, Navigation and Commerce of



VASCO DE GAMA

Ethiopia, Arabia, Persia and China." Larger Portuguese fleets soon followed. A fort and a factory were built in

Albuquerque

Cochin and, in 1510, they took possession of Goa, which has a fine harbour. There they formed a regular government at the head of which a viceroy was appointed by the king of Portugal. Goa has ever since been the capital of the Portuguese possessions in India. Alfonso Albuquerque, the Portuguese governor of Goa, had some idea of founding an empire in the East. He took Socotra and Ormuz and built forts there. The Muslim trade with Western India by the Red Sea and Persian Gulf was greatly checked. Portugal became the mistress of the seas from the Cape of Good Hope to China. Albuquerque died in 1515, and after his death the Portuguese do not seem to have cherished any ambition of founding an empire. All these events were taking place when Babur was waiting for an opportunity to establish his claim to the throne of Delhi as Timur's successor.

GENEALOGY OF THE MUGHAL EMPERORS OF INDIA

- 1. Babur (1526-1530)
  - 2. Humayun (1530-1540 and 1555-1556)
    - 3. Akbar (1556-1605)
      - 4. Jahangir (1605-1627)
        - Khusru
        - Parwez
        - 5. Shahjahan (1627-1658)
          - Dara
          - Shuja
          - 6. Aurangzeb (1656-1707)
            - 7. Shah Alam Bahadur Shah (1707-1712)
              - 8. Jahandar Shah (1712-1713)
                - 14. Alamgir II (1754-1759)
                  - 15. Shah Alam II (1759-1806)
                    - 16. Muhammad Akbar II (1806-1837)
                      - 17. Bahadur Shah II (1837-1857)
              - Azim-ush-shan
                - 9. Farrukhsiyar (1713-1719)
              - Rafi-ush-shan
                - 10. Rafi-ud-darajat 1719
                - 11. Shahjahan II Rafi-ud-daula 1719
                - Ibrahim
              - Jahan Shah
                - 12. Muhammad Shah (1719-1748)
                  - 13. Ahmed (1748-1754)
            - Azam
            - Muhammad Akbar
            - Kam-Bakhsh
          - Murad
        - Shahriyar
      - Daniyal
      - Murad
    - Hakim
  - Kamran
  - Hindal
  - Askari

CHAPTER III

The Mughal Empire
Babur

1526—1530

Early life of Babur—His Invasion of India—First Battle of Panipat—Rajput Opposition under Rana Sanga—Kanua—Chanderi—Babur, Master of Northern India—Babur's Last Days—His character.

Leading Dates and Events

1526 First Battle of Panipat. Babur's accession to the throne.
1527 Battle of Kanua: Rana Sanga (Samgram Singh) defeated. Fortress of Chanderi stormed.
1529 Battle of the Gogra: Afghan chiefs of Bengal and Behar defeated.
1539 Death of Babur.

Early Life of Babur

BABUR had had an early training, well-fitted to make him a great warrior and ruler. His father, the fifth in descent from the great Timur, was the ruler of Ferghana or Khokand, a small but beautiful country on the upper course of the Jaxartes. When only eleven years old, Babur lost his father. On succeeding to the throne, he at once made plans to recover the empire, in Central Asia, of his great ancestor, Timur. Twice, the great-hearted boy took possession of Samarkand; but on each occasion he was driven out, and, for a time, even lost the capital of Ferghana. But he never lost courage. When without a home, he wandered about in the hills, making friends with the herdsmen and shepherds and watching their sheep and herds of mares, taking long rambles swimming in every river he came across, and delighting in the beauties of nature. At last after many changes of fortune, romantic adventures and innumerable dangers, it came into his mind that it would be better for him to leave Ferghana and seek his fortune elsewhere.

He was then only twenty-two years of age. With help from the king of Khorasan, he boldly crossed the Hindu Kush and took possession of Kabul and Ghazni. There he stayed for a time and collected a strong army. And now his



BABUR

thoughts began seriously to turn to the conquest of India, of which tales had been told in his native hills by a lady, who was said to be 111 years old and who could remember Timur. But once more the ambition of ruling

as Timur's successor drove all other plans out of his head: once again he took possession of Samarkand and once again he had to abandon it. However when he returned to Kabul, he resumed his Indian plans. After some minor attacks on the Punjab, he finally set out against Delhi in the autumn of 1525, fully determined to carry out his plans this time. "I placed my foot in the stirrup of resolution," wrote Babur, "and my hands on the reins of confidence in God. I marched against Sultan Ibrahim in whose possession the city of Delhi and kingdom of Hindustan at that time were."

His Invasion of India

Sultan Ibrahim Lodi took the field against him with a large force of about a hundred thousand men and the two armies met on the plain of Panipat (Thanesar). When, on the morning of the 21st April 1526, the Delhi army advanced to the attack, they found the front of the opposing army protected by ditches and hurdles, and havoc was made in their ranks by Babur's guns and match-locks. Meanwhile Babur sent large troops of Mughal horsemen to gallop round the wings of the Delhi army on either side and to attack them on the rear. By noon, hemmed in and attacked on all sides, it was completely broken, and many thousands, were slain, among them Sultan Ibrahim himself, who had bravely led a last desperate charge. About twenty thousand men were killed; and the Jumna ran red with the blood of the slain. Wrote Babur, "By the grace and mercy of Almighty God, this difficult affair was made easy for me, and that mighty army in the space of half a day was laid in the dust." A few days after the battle, Babur entered Delhi and shortly afterwards Agra. The fort there was held by Gwalior troops; who at once surrendered and sent as a present a huge diamond of perfect shape. The first act of Babur after victory was to reward his generals and soldiers with splendid gifts;

First Battle of Panipat

and to every inhabitant of Kabul, man, woman or child, free or slave, he sent a silver coin in celebration of the victory.

Meanwhile, the summer had come, and Babur's troops began to be restless, and asked to be sent back to Kabul. They were not used to the great heat of the plains, their provisions were running short and they longed for the mountains and the cooler air of their own country. But Babur summoned his officers and said:

"Have we to abandon and fly from our conquests and retreat to Kabul with every symptom of disappointment and discomfiture, after having worn out our lives in the accomplishment of the desired achievement? Let any one who calls himself my friend never henceforward make such a proposal; but if there is any among you who cannot bring himself to stay, or give up his purpose of return, let him depart."

Thoroughly ashamed of themselves, the Omrahs swore never to forsake him.

Humayun, Babur's son, next subdued the eastern provinces, which were in a state of rebellion, as far as Jaunpur and Ghazipur, and then there came the great final blow that was needed to confirm the new Mughal Empire. Once more old India attempted to shake off the rule of the Muslim.

Rajput opposition under Rana Sanga

Already one great Rajput prince, the Raja of Gwalior, had fallen in the battle of Panipat. A large Rajput army consisting of followers of all great Rajput princes and led by a grim old warrior, Rana Sanga of Chitor, now marched against Babur. Rana Sanga was the hero of many fights, and in addition to having lost an eye and an arm, he had on his body the scars of eighty wounds. The advance guard of Babur's army was defeated, which discouraged his men. They were also disheartened by the declaration of an astrologer of Kabul, that the aspect of the planet Mars meant sure defeat to the Muslims. But, Babur himself remained unshaken. He called together his officers and addressed them:

"You know that every man that comes into the world is subject to destruction; for God alone is eternal and unshakable. He who commences the banquet of life must at last drain the cup of death. Better is it to die gloriously than to live with a name disgraced. If I die with glory, all is for the best. Let me leave an honourable name, for certainly my body cannot escape death. Almighty God has ordained for us this fortune and put before us this noble destiny, that if we are vanquished, we die martyrs; if we conquer, we have won this holy cause. Therefore, let us all swear, in the name of the Almighty, that we will never flee from a death so glorious and that while our souls are not separated from our bodies, our bodies shall never be separated from the perils of this combat."

This appeal brought an enthusiastic response. The men took the oath with enthusiasm and said, "O King, God willing, we will not spare ourselves in sacrifice and devotion, so long as breath and life are in our bodies," and Babur advanced against the enemy. The armies met at Kanua.

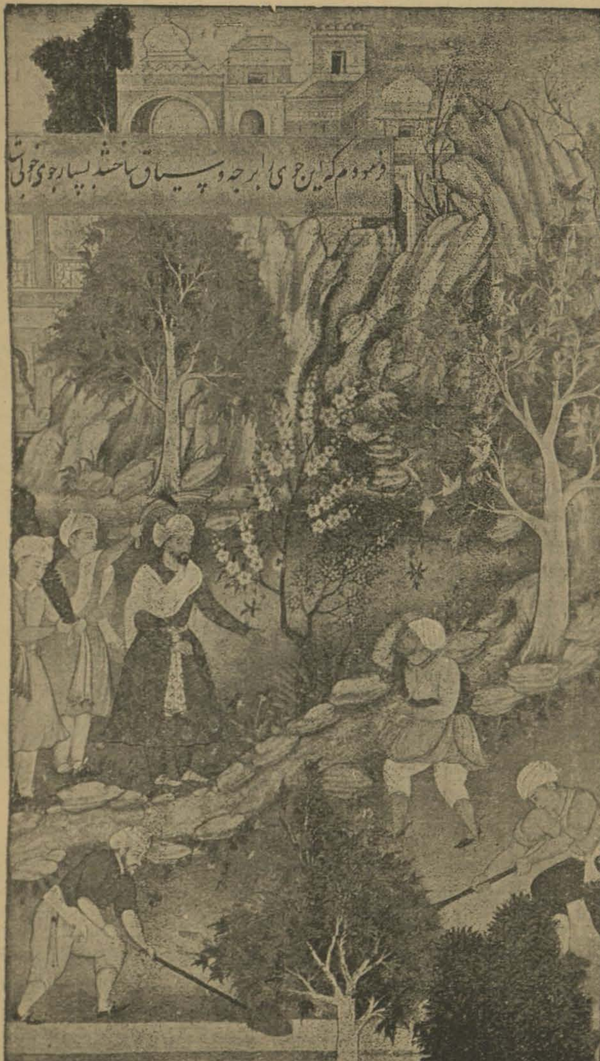
Kanua

Babur's plan of battle was similar to that at Panipat. Again and again the Rajput horsemen charged with desperate valour, but they were unable to break the enemy's ranks. And then Babur's centre advanced with all its artillery, while, at the same time, his horsemen went round the flanks of the Rajput army and took them in the rear. The Rajputs at last gave way, and a great massacre followed. Sanga escaped severely wounded but died soon after.

Not long after this, the stronghold of Chanderi, held by the Raja of Malwa, was stormed by Babur. When the

Chanderi

garrison saw that all was lost, they killed all the women and children and threw themselves naked upon the Muslim swords; and so the last great efforts of the Rajputs was crushed.



BABUR'S GARDEN

From a Persian MS. now in the British Museum

Humayun and Sher Shah and His Successors

1530-1540 **1542-1555**

& 1555-1556

Humayun—His Brothers—Sher Khan—Battle of Buxar—Battle of Kanauj—Humayun's Flight from India—Birth of Akbar—Sher Shah, Emperor—End of Sher—His administration and Character—Sher's Successors—Return of Humayun—His End.

Leading Dates and Events

1530 Accession of Humayun.
1538 Revolt of the Afghans in Bengal put down.
1539 Humayun defeated by Sher Khan at Chausa (Battle of Buxar).
1540 Battle of Kanauj. Defeat and Flight of Humayun.
1542 Enthronement of Sher Shah. Birth of Akbar.
1545 Death of Sher Shah. Accession of Islam Shah.
1553 Muhammad Shah Adil.
1555 Restoration of Humayun.
1556 Death of Humayun.

Humayun

Humayun had none of the qualities which made his father a great conqueror and ruler of men. His was an extraordinary nature, in which resolution and action were always succeeded by indolence and weakness. He was as weak and irresolute as his father had been strong and self-willed. But he had none of the cunning or the cruelty of the weak ruler. His reign began with trouble. His father, when dying, had enjoined him to be good to his brothers: "If God, my son, should give you my throne, I charge you to deal kindly with your brothers." Humayun acted accordingly. To his brother,

His Brothers

Kamran, he gave the government of Afghanistan and the Punjab—the two provinces from which alone he could hope to get fresh troops for his army. To his other brothers also he gave the government of provinces. But they all wanted the throne and began to fight with him. Besides these ungrateful brothers, he had other enemies to deal with. A revolt of the Afghans in Bengal and Behar was put down. Reference has already

been made to Humayun's struggle with Bahadur Shah of Gujarat. But his most formidable opponent was an Afghan chief, Sher Khan, son of a jaghirdar in Behar. After many changes of fortune Sher made himself the master of Behar, having taken possession of the strong fortresses of Chunar and Rhotas. Taking advantage of the weakness of the Hussain Shahi dynasty of Bengal, he led an army to, and captured, Gaur. The king of Bengal appealed for help to Humayun, who was then in Gujarat and at once hastened back and recovered first Chunar and then Gaur. Sher Khan retired without offering any resistance. But meanwhile, the rains had set in with great violence and Humayun's retreat was cut off. Sher Khan resumed his activities, occupied Behar and Banaras and laid siege to Jaunpur. Humayun then marched towards Agra, but was intercepted by Sher at Chausa, near Buxar, where one night his camp was surprised and his men utterly routed (1539). Humayun barely escaped with his own life to Agra. The next year he made great preparations for meeting Sher again in the field, but he was defeated very heavily at Kanauj, and compelled to fly from Hindustan.

Sher Khan

Battle of Buxar

Battle of Kanauj

Humayun now became a homeless wanderer, often without food for himself or his family. The story of his life in the deserts of Rajputana and Sind is one of the most romantic in the life of any king. He first tried to take refuge with the Rajputs, but they refused to help him, so he went westward through the deserts. On one occasion, for three days, he with his few followers and the members of his family did not have a drop of water to cool their lips, nor did they find a tree to give them relief from the hot sun. He had with him his favourite sultana Hamida, and when they reached the other side of

Humayun's flight from India

the desert, she gave birth to a son, who became the great Emperor Akbar. Humayun then went to Kandahar, but was refused help by his brother, Kamran, who had made peace with Sher by giving up the Punjab. Finally, surrounded by enemies and overcome by misfortune he reached the Persian Court, where at last he found shelter. Shah Tahmasp, the ruling sovereign of Persia, gave him some troops, and with these he recovered Kandahar and Kabul.

Birth of Akbar

Meanwhile, Sher ascended the throne under the regal style of Farid-ud-din Abul Muzaffar Sher Shah. Having obtained the Punjab from Kamran, Sher returned to Bengal to reorganize the administration of the province. He divided the country into a number of divisions, each of which was placed under a governor. Affairs in Malwa next claimed Sher's attention and he at once led an expedition there and subjugated it (1542). The following year Sher proceeded against Marwar, because he had heard that the Rajputs had promised help to reinstate Humayun on the throne. He laid siege to the strong fortress of Raisin which surrendered after holding out for four months on the promise of safe conduct for the chiefs with their families, beyond the frontiers of Malwa. But as soon as the Rajputs left the fortress, the Afghans, regardless of the terms of surrender, fell upon them. The Rajputs defended themselves with the courage of despair and having killed their wives and children perished to a man. Sher Shah then invaded Chitor which was taken without much difficulty (1544). The next year he besieged the fortress of Kalanjar but he was killed by the explosion of a shell, which fell into his magazine. The greater part of his reign was spent in improving the administration of the country. He made a good ruler and tried to establish a lasting empire. The whole country was divided into administrative units over

Sher Shah, Emperor

End of Sher

each of which executive and judicial officers were appointed. As manager of his father's jaghirs, he had learnt that the old system of the hereditary revenue-officials was not in the best interests either of the State or of the tenant. Accordingly he had the whole country surveyed, and the holdings of tenants were marked out. The assessment was then fixed at a fourth of the gross produce, payable either in cash or in kind, and in this way the tenants were protected from the illegal demands of revenue-officers. Amongst his other reforms may be mentioned the introduction of a system of post-horses for carrying letters. Trade was encouraged by improving the coinage, issuing silver coins in plenty and keeping the highways safe, for which an efficient Police Service was maintained. He laid out the great Trunk Road from Gaur in Bengal to Peshawar in the Punjab. This is one of the finest highroads in the world. On either side of the road were planted fruit trees affording to travellers shade as well as refreshment; caravanserais were built and wells dug. At regular distances, mosques were built where the poor travellers were given food. Justice was administered to all with cruel severity, whoever the offender might be, whether a scion of the Royal family, a tyrannical landlord or a peasant.

His Administration and Character

Sher's character and administration have been thus summed up:—

" A man of learning and wonderful resources, a dashing soldier, a general of high order, a politician of keen diplomacy, when he mounted the throne, he exhibited the highest qualities of a statesman and a beneficent sovereign. Moderate and scientific in his revenue assessment; liberal in his gifts, jaghirs and benefactions; generous in supporting learning and the learned; wise in his army reforms; munificent in laying down Trunk Roads, planting trees, sinking wells, establishing caravanserais, building mosques, Madra-

sahs and *Khanqahs*, and erecting bridges few Hindu-Moslem kings come up to his level. He administered justice so vigorously that he impressed his personality on all and established thorough peace so that, says Badaoni, no dacoit or robber would dare to touch a gold plate though it might be left on the road by an old woman, during her sleep."

Shers' Successors

The history of the ten years following the death of Sher is a record of internal dissension, rebellion and war. His son, Islam Shah, who succeeded him, was a man of some ability, but Islam's successor, Muhammad Shah Adil, was a man of little worth and, under him, the empire fell into disorder. He led a life of debauchery and left the government in the hands of a deformed Hindu, Himu, who became the pillar of the State. He was a man of great ability but was hated by the Afghans. Other claimants to the throne appeared and some of the Afghan chiefs rebelled.

Return of Humayun

In these dissensions lay the chance for Humayun, who, meanwhile, with the help received from the Shah of Persia, had recovered Kabul and Kandahar. He took possession of Lahore without much opposition, and having defeated Sikandar Shah, one of the claimants to the throne, marched upon Delhi and re-occupied it. But he did not live long after this victory. Six months later, one evening, as he was passing down the palace-steps to go to prayer, he heard the call of the muezzin. Stopping to kneel and repeat the Muslim confession of faith, his stick slipped on the marble, and he fell down, and in a few days, died (1556).

His End

Questions:

(1) Who was Sher Shah? How did he overthrow Humayun?
(2) What do you know of Sher Shah's administration and his character?
(3) How did Humayun get back his throne?

Akbar the Great

1556—1605

Akbar the Great—Bairam Khan—Himu—Second Battle of Panipat——Dismissal of Bairam Khan—End of Bairam Khan—Akbar's Difficulties—Akabar and the Rajputs—Siege of Chitor—Rana Pratap—Battle of Haldighat—Akbar, Master of Northern India—Akbar and the Deccan—Chand Bibi—Akbar and his Sons—Rebellion of Prince Salim—Akbar's Last Days—His Policy and Character—His Rajput marriages—Todar Mall—Akbar's Administration—His Religious Policy, Toleration.

Leading Dates and Events

1556	Accession of Akbar. Second Battle of Panipat.
1560	Dismissal of Bairam Khan. Annexation of Malwa.
1567-1568	Third Siege of Chitor.
1572	Conquest of Gujarat.
1576	Conquest of Bengal. Battle of Haldighat: Rana Pratap defeated.
1581	Successful Expedition against Muhammad Mirza Hakim of Kabul.
1585	Death of Muhammad Mirza Hakim. Kabul absorbed into the Mughal Empire.
1586	Annexation of Kashmir.
1591	Annexation of Sind.
1592	Annexation of Orissa.
1600	Fall of Ahmadnagar. Annexation of Khandesh.
1601-1604	Rebellion of Prince Salim.
1605	Death of Akbar.

Akbar the Great

Akbar has been described as not only the greatest of the Great Mughals, but greater than all his pre-eminent contemporaries in Europe. He was an ornament and pride, not only of Islam but of the human race. This is high praise, but it was well-deserved. Though masterful and ambitious, he acted with moderation and far-sightedness. Tolerant and free of petty prejudice, he respected the Hindu religion and promoted its followers to some of the highest posts in the empire. He knew

the hearts of men, and how to obtain loyal service even from those who had always been enemies of himself and his ancestors. This was a tribute to his genius as a ruler.

Akbar had just completed his thirteenth year, when Humayun died, and his throne was surrounded by enemies. Sikandar Shah, Sur, was still in arms in the Punjab and Muhammad Shah Adil, Sur, a menace in the east. The only territory that Akbar had was the Punjab as far as Delhi, and he had to reconquer all the country ruled by his grandfather, Babur. In Bairam Khan, a stern old soldier, who had served Humayun loyally during his fight with fortune, Akbar had just the tutor he needed.

Bairam Khan

Akbar defeated Sikandar, Sur, near Ambala, and made arrangements to send an army to Kabul, which was in revolt. In the midst of all this news came that Himu, the Hindu minister of Muhammad Shah Adil, had given up his allegiance to his master and occupied Agra and Delhi, under the title of Raja Bikramjit. Many of Akbar's officers advised him to abandon India, retreat to Kabul and make his headquarters there. But the fearless Bairam was for the bold course—to march direct on Delhi against Himu. Akbar readily agreed to do this, and it was not long before the wavering loyalty of his officers was restored. He hastened to Delhi and met Himu on the historic field of Panipat, where the fate of India was decided for the second time. Himu fought with great bravery till an arrow struck him in the eye. His army was routed on all sides and he himself was captured and put to death. Akbar's victory was complete, and he entered Delhi in triumph; but although this victory had given him the throne of Delhi, his power in Northern India was only nominal. Sikandar Shah, Sur, making another bid for victory defeated Akbar's general in the Punjab. Determined to settle matters with him, Akbar marched into the Punjab, when Sikandar

Himu

Second Battle of Panipat

retired into a fort, and after holding out for some months finally surrendered.

The first three years of his regin were occupied in recovering Ajmer, Gwalior and Jaunpur. The spirited youth was beginning to tire of Bairam's rule. In fact Bairam had been ruling every one with a harshness, which had made him many enemies. Bairam, too, resented the growing independence of his ward. Many incidents, in which Bairam showed arrogance and violence, led to an estrangement, which ended in his dismissal. He was ordered to go to Mecca on pilgrimage, a polite form of banishment. The words of the order indicate the masterfulness of the young king. He wrote, "Till now our mind had been taken up with our education and the amusements of youth, and its was our royal will that you should regulate the affairs of our empire. But it is now our intention to govern our people by our own judgment, so let our well-wisher withdraw from all wordly concerns and retire to Mecca. There he will be away from worries of public life, and will be able to spend the rest of his days in prayer." Bairam submitted and started for Mecca, but changing his mind, began a rebellion. He was defeated and threw himself on Akbar's mercy. Akbar forgave him, and again ordered him to go to Mecca. On the journey to Arabia, he was stabbed to death by a Pathan who bore him a private grudge.

Dismissal of Bairam Khan

End of Bairam Khan

Left to rule by himself, Akbar showed from the beginning that firmness and self-control, toleration and moderation, to which is due his extraordinary success. Not only had he to recover the dominions over which his grandfather, Babur, had ruled, but to make loyal servants of an unruly crowd of chieftains and intriguing officers, who saw their chance in the difficulties of the young monarch. Several instances occurred of attempts made by these people to ignore the sovereign

and declare their independence. These difficulties were overcome one after another. In 1560 Akbar sent an expedition against Malwa which was in the end taken. This was followed by the conquest of Gondwana in the wilder parts of Central India, but not without a gallant resistance by its heroic dowager queen, Durgavati. The place where the Rani made her spirited defence against the imperial hosts is still pointed out near Jubbulpore. When all hope was lost she stabbed herself to death rather than see the defeat of her people. Akbar now sought to consolidate his empire without war, but this was impossible, and almost the whole of his career from now on was one of successful campaigns.

Akbar's Difficulties

From the beginning, he made it clear that he wanted to see a united India and if his supremacy was acknowledged, the independence of the vassal states would not be in danger. As early as 1561, he married a Rajput princess and in due course made several such marriages. Most of the Rajput princes acknowledged his overlordship. But the Rana of Mewar, the chief of all the Rajput princes, would have nothing to do with the Mughal Court. This defiant attitude on the part of the Rana led to the famous siege of Chitor for the third time. It lasted for four months during which Akbar himself directed the operations. Great was the slaughter on both sides. The Rajputs lost many of their leaders, and were nearly at the end of their resources, when Akbar shot their leader, Jaimal, with an arrow. This was the end. For the third time in the history of Chitor the Rajputs performed the terrible rite of *Juahar*. All the women and girls were burnt to save them from dishonour, while the men themselves rushed out to meet the besiegers and fell, everyone of them fighting bravely. The siege of Chitor was followed by the capture of the Rajput stronghold of Ranthambhor and Kalanjar. But, though Chitor

Akbar and the Rajputs

Siege of Chitor

was taken, the Rana did not submit. He maintained his independence till his death and, in the mountain fastnesses, founded a new capital called Udaipur after his own name Udai Singh. His son and successor, the valiant Pratap, made a vow to recover Chitor and vindicate the honour of the House of Mewar. He kept up the unequal struggle with the Mughal Emperor for nearly a quarter of a century. In 1576, a great fight between the Rana and the Imperial army led by a Rajput chief, Raja Man Singh of Amber, took place near the pass of Haldighat, in which the Rana's army suffered a heavy defeat. After the battle, the Rana who was seriously wounded retired into the distant hills, and all the strong places fell into Mughal hands one after another. But the heroic Pratap, though defeated and dispossessed, continued to hold out till he recovered a large part of Mewar.

Rana Pratap

Battle of Haldighat

With the annexation of Gujarat, in 1572, Akbar became master of Western India. Bengal, Behar and Orissa were still independent under the Afghan ruler, Daud Khan. With the view of extending his rule over these provinces, Akbar sailed down the Ganges and occupied Patna. Daud fled towards Orissa. In 1576, Daud made another attempt to regain his kingdom but was defeated and killed at the battle of Rajmahal. Bengal was now annexed to the Mughal Empire, but the Afghan and Hindu chiefs like Isa Khan and Pratapaditya defied the authority of the Mughal Emperor for a long time. A period of peace for about five years followed till 1581 when Akbar's half-brother Muhammad Mirza Hakim, governor of Kabul, invaded the Punjab. Akbar himself took the field. Mirza Hakim was repulsed and made his submission. With Mirza Hakim's death, in 1585, Kabul was added to the

Akbar, Master of Northern India

Mughal Empire. The next year Akbar invaded Kashmir which was annexed.

When he had made himself master of Northern India, Akbar turned his attention to the south. Of the states into which the Bahmani kingdom had been split, Ahmadnagar, Bijapur and Golkonda were the most important. The affairs of Ahmadnagar were in disorder. On the death of the Sultan, a boy-king was elected, but his right to the throne was disputed by a powerful party of nobles. One of the factions applied to Akbar for help. The opportunity to interfere in the affairs of the state was just what Akbar wanted, and he at once ordered his son, Murad, to march to Ahmadnagar. Meanwhile, the king of Khandesh had submitted and joined the imperial forces. Chand Bibi, aunt of the boy-king of Ahmadnagar, defended the city. This gallant woman conducted the defence in such a masterly way that Murad could make very little progress. She could be seen on the ramparts of the city, sword in hand and a veil on her face, encouraging the troops. After some months, Murad agreed to come to terms on condition that Berar was surrendered. But a year later, war broke out again and Murad once more proceeded to Ahmadnagar. Shortly afterwards, Murad died and Akbar himself marched to the Deccan. For the second time, Chand Bibi undertook to defend the place, but internal dissensions had already made matters easy for Akbar. Chand Bibi was murdered and Ahmadnagar taken. It then sought the Mughal Emperor's friendship. Akbar returned to Agra leaving his youngest son, Prince Daniyal, as his Viceroy in the Deccan.

Akbar and the Deccan

Chand Bibi

Though the genius of Akbar reared up and consolidated the great Mughal Empire, he failed in the 'upbringing of his own children,' whose conduct embittered the last days of his life. On his return from the Deccan, he had to deal

with the rebellion of his eldest son, Salim, whom he had left in charge of the government with Raja Man Singh as his adviser. A rebellion having broken out in Bengal, Man Singh had to hasten there. Left to himself, Salim seems to have resolved to declare himself independent and seize the throne. Akbar knew all this, and, on his return to the capital tried to recall his son to duty. Salim would not come to court and make his submission. He stayed at the headquarters of his government at Allahabad, seized the local treasury, and proclaimed himself Emperor. This was grief enough for the affectionate father, but the unworthy son made it worse by secretly bringing about the murder of his father's dearest friend, Abu'l Fazal. This loss was made the more bitter to Akbar by the fact that he suspected Salim of ordering the murder.

Akbar and his Sons

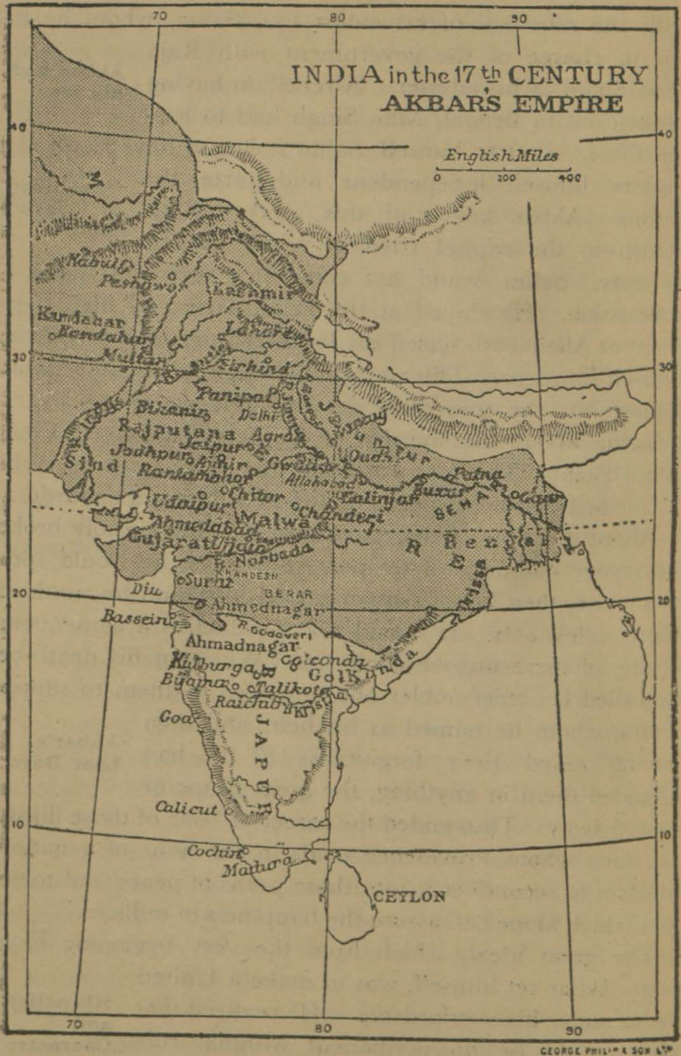
Rebellion of Prince Salim

About this time, Akbar gave way to a melancholy broken by savage outbursts of temper. For days, he would speak to no one, then fits of temper seized him, and he would do the cruellest acts. It is said that he died as a consequence of one of these ungovernable fits. When on his death-bed he called his chief nobles and appealed to them to support Salim, whom he named as his heir, and then having asked their forgiveness if he had offended them in anything, the great Emperor passed away. Thus ended the career of "one of those illustrious men whom Providence sends in the hour of a nation's trouble, to reconduct it into those paths of peace and toleration which alone can assure the happiness of millions."

Akbar's Last Days

The great ideal, which from the very beginning of his reign Akbar set himself, was to make a United India under his overlordship. He realized that there could be no permanent Mughal rule unless it was "broadbased upon the people's will," as far as such a democratic ideal was capable of

His policy and Character



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realization in the sixteenth century. When we reflect on the age in which he lived, we cannot but think that none but a noble nature 'endowed with sweet reasonableness,' could have had such an ideal. Once his overlordship was admitted, his sweet reasonableness prevailed. Foes became friends; princes might rule as independently as before; the people might worship the gods they pleased.

His Rajput Marriages

His marriages with the Rajput princesses were a deliberate part of his policy, and the record of his reign shows how successful the policy was. It was not in the proud Rajput chiefs sullenly to bow to superior force. They became his sincere friends, his trusted advisers, and his loyal and gallant comrades on the field of battle, sometimes against their own heroically obstinate kinsmen. The Brahman Birbal was one of his most intimate friends whose company he valued. The Raja of Amber was given a very high rank in the Mughal aristocracy. Amongst his most famous generals were Bhagwan Das and Man Singh. Another trusted officer of high rank was his Finance Minister, Todar Mall.

Todar Mall

He advised Akbar to tax the land according to the crops that were grown on it and not according to size. All the country was surveyed and the land was divided into several classes, each taxed according to the profits which the peasants made on the crops which it could yield. The taxable value was fixed by taking an average of prices for the past nineteen years, the state being entitled to a third of this average. The peasants had no other tax to pay. Akbar divided his empire into fifteen provinces, Agra, Ahmadnagar, Ahmadabad, Ajmer, Allahabad, Bengal with Orissa, Behar, Delhi, Kabul with Kashmir, Lahore, Malwa, Multan with Sind, Oudh, Berar and Khandesh.

Akbar's Administration

Each of these provinces, or *subas*, as they were called, was placed under a governor called *Subadar*. These *Subadars*

were generally members of the royal family, or men of the highest rank. The officials of the empire were called *Mansabdars*. Of these there were thirty-three grades, ranking according to the number of troops they were supposed to bring or send to join the imperial army on being summoned. The *Subadars* and the members of the royal family formed the highest rank of *Mansabdars*.

His Religious Policy, Toleration

But nothing shows the large-heartedness of this great Emperor so much as his tolerance of the different religions. At a time when toleration and liberty of conscience were unknown in Europe, he put all religions on a political equality. He took special delight in hearing the most diverse views and knew a great deal about Hindu religion and philosophy. He had the Mahabharata, the Ramayana and several other Sanskrit works translated into Persian. Christianity also did not fail to interest him. He himself invited Christian missionaries from Goa, and they lived in Agra for about fifteen years. Every Friday evening discussions on religious subjects took place in the presence of the Emperor and the most learned men of the court, when Muslims, Christians, Jews, Brahmans and Parsees were allowed to give their opinions freely and support the same by arguments.

He abolished the *Jizya* or faith-tax which was payable by non-Muslims only and later on he put an end to the tax on pilgrimages. Hindus were allowed to worship as they pleased and one of his Rajput wives had her temple within the palace. This enlightened monarch had great sympathy with Hinduism and himself observed some of its customs, but there were certain things he would not allow. One of these was the burning of the women on their husbands' funeral pyres. He allowed widows to remarry and forbade child-marriage.

Though he himself had very little knowledge of literature, he was a great lover of learning and a friend of men of letters. Amongst his intimate friends were Abu'l Fazl, the historian, Tansen, the musician and Birbal, the poet.

Questions:

(1) Who was Bairam Khan? How is the second battle of Panipat important?
(2) How did Akbar get over the difficulties that surrounded his throne?
(3) Mark on a map of India the extent of Akbar's empire.
(4) Sketch briefly Akbar's administrative policy.
(5) " Akbar is one of the greatest emperors of India "—Justify.

Jahangir

1605-1626

Jahangir—His Character—Nur Jahan—Mahabat Khan—End of Jahangir—Visits of Englishmen to Jahangir's Court: William Hawkins—Sir Thomas Roe.

Leading Dates and Events

1605	Accession of Jahangir.
1606	Rebellion of Khusru.
1608-1611	Hawkins at Jahangir's Court.
1611	Marriage with Nur Jahan.
1612	Usman Khan's Rebellion in Bengal put down.
1614	Submission of Rana Amar Singh.
1615-1618	Sir Thomas Roe at Jahangir's Court.
1622	Rebellion of Prince Khurram (Shahjahan).
1625	Submission of Khurram.
1626	Jahangir seized by Mahabat Khan.
1627	Death of Jahangir.

Jahangir

Though Prince Salim, who now became emperor and assumed the title of JAHANGIR—the Conqueror of the World—was not equal to his illustrious father, he was a great king. The empire which had been built up by the genius of Akbar did not suffer either in power or in magnificence. Jahangir's son, Khusru, who had during the last years of his grandfather's life hoped to succeed him, found it difficult to reconcile himself to the altered conditions. He collected a number of followers and funds, and hastened to the Punjab where he raised the standard of revolt. But he was soon captured, blinded and imprisoned. It is said that while Khusru was fleeing before his father he asked for help from the Sikh Guru, Arjun, who out of sheer compassion gave him five thousand rupees. For this offence the Emperor fined the Guru two hundred thousand rupees. This he refused to pay, and was savagely tortured to death. In Bengal, the rebellion of Usman Khan and other chieftains was sternly put down. In Rajputana,

Amar Singh, son of the valiant Pratap Singh, was reduced to submission by Prince Khurram after being pursued from one place to another. In the Deccan, war with Ahmadnagar continued. Malik Ambar, the capable minister of Ahmadnagar, by his energy and administrative ability so organised the resources of the state for a conflict with the Mughal Emperor, that the Imperial forces could make very little progress. In fact the Mughal authority was at an end for the time. In the operations against the Imperial forces, Malik Ambar had the help of irregular Maratha horsemen whose chieftains were just then coming into prominence in the Deccan affairs. The fortunes of the war changed when Prince Khurram who had already won his spurs in Rajputana, defeated Malik Ambar and brought him to terms.

His Character

Though a drunkard, often spending the whole night in drinking, Jahangir had plenty of commonsense; he would not drink during the day so that he might be fit to attend to state affairs. Nor did he fail to see the wisdom of his father's policy which he maintained in every department of the state. Like his great father, Jahangir had considerable regard for Hindu feelings and sentiments. The Dutch traveller, Pelsaert, who visited this country in Jahangir's time, says that the king forbade cow-killing on pain of death to please the Hindus who regard the cow as sacred. He was not without the sentiment of love. The early part of his reign is full of romantic interest and is noted for his marriage with that talented woman, Mihr-un-nisa, later known as Nur Jahan, whom the fame of her beauty has immortalized. She was the daughter of a nobleman of Akbar's court. As a little girl, she used to visit Akbar's palace and, by her uncommon grace of person, attracted the notice of Salim, who fell in love with her. Akbar did not like this and married her to a Persian officer named Ali Kuli Beg, better known as Sher Afghan. A jaghir in Burdwan (Bengal) was given to

Nur Jahan

12

him. The dangerous beauty though removed to a distance was not forgotten by Jahangir, who, on his accession to the throne, had Sher Afghan murdered.* She was then taken to Agra, but she refused to have anything to do with the man who had her husband murdered. For about five years, her feelings remained unchanged. At last she gave way and consented to marry Jahangir, and the nuptials were celebrated with great pomp and splendour. From that date she became the real ruler of the empire. Few women have ever had so great a consideration in a Muslim court or taken so large a share in the actual administration as this talented lady. Her influence over the Emperor was unbounded. There was hardly any affair of importance in which she was not consulted. Not only did she often sit on the throne with the Emperor, but her name was associated with his on coins and privy seals. She made a good use of her influence. But it was impossible that such influence should not rouse jealousy not only in the royal family, but among the generals.

Nur Jahan had a daughter by her former husband, who was married to Shahriyar, the Emperor's youngest son. She tried to persuade the Emperor to name him as his heir. This drove Prince Khurram, his third son, afterwards Emperor Shahjahan, to revolt. Mahabat Khan, a general of great talents, was sent against him, and he succeeded in chasing the rebel prince from one place to another till he was forced to take refuge in Bengal. At last, broken down, Khurram submitted.

Nur Jahan was now becoming jealous of Mahabat, whose success in wars had made him a great favourite with the Emperor. He was summoned to the royal camp on the Jhelum to answer charges of oppression and embezzlement.

* Some present day historians think that Jahangir had nothing to do with the murder of Sher Afghan. Sher was suspected of disloyalty to the Emperor and was ordered to be brought to the Imperial Court under arrest. In the scuffle that ensued in arresting him, Sher was murdered.

Suspecting foul play, Mahabat came escorted by a guard of 5,000 loyal Rajputs, and by a stroke of great daring, surrounded the imperial camp and made Jahangir prisoner. Nur Jahan made a bold attempt to recover him, but failed. At last, a woman's wiles succeeded where force of arms had failed. Unable to effect his release by force, she had recourse to the trick of surrendering herself and was able to join her husband in captivity. There she won over to her side many of Mahabat's chief officers, so as to form a strong party, and, one day proposing to see a review of the army, rescued him from Mahabat's camp. Not long after this, Jahangir died in 1627.

Mahabat Khan

End of Jahangir

No account of Jahangir's reign would be complete without some reference to the visits paid by Englishmen to his court. Of these, the first was Hawkins a sea-captain, who came to the court of Jahangir with a letter from King James I of England, to obtain trade privileges for the East India Company. Finding that Hawkins could speak Turkish, the Emperor often invited him to private audience and offered him an appointment. Hawkins accepted the offer in order that he might be able to further the interests of the English merchants in the East Indian waters. He was held in high favour at the royal court. His intimacy with the Emperor enabled him to leave an interesting account about his character. But he did not gain his object owing to the intrigues of the Portuguese Jesuits in Agra.

Visits of Englishmen to Jahangir's Court: William Hawkins

After Hawkins came Sir Thomas Roe as an ambassador from James I to the court of Jahangir. He remained in this country for three years hoping to obtain some sort of permanent agreement with regard to trade which would place the English commerce in East Indian waters upon a sound basis.

Sir Thomas Roe

Roe has left a very interesting account of his travels and experiences in India. He mentions among other incidents an interesting ceremony always connected with the King's birthday. The King was weighed against gold, silver and precious stones which were distributed to the poor people amidst impressive scenes. Roe was particularly struck with the splendour and magnificence of the imperial court.

The administration of the country was in the hands of viceroys in charge of the various *subas*. It was on the whole good, but corruption prevailed in places. The various arts and crafts were in a highly developed condition. Roe presented the Emperor with some pictures, which were in a short time copied out so nicely that he could not distinguish the copies from the originals.

The Portuguese Jesuits were no longer in the favour of the Emperor. Though Roe failed to accomplish his object, he obtained a firman from the Emperor to the Governor of Surat where the English factory was situated. When he left the country " early in 1619, the position of the English trade was on a more satisfactory footing than before."

Questions:

(1) Describe the character of Jahangir.
(2) Who was Nur Jahan? What was her importance in Jahangir's reign?
(3) Give briefly an account of Jahangir's conflicts with the Rajputs.
(4) Who were the Europeans that visited the court of Jahangir? What was the object of their visits?

Shahjahan and Aurangzeb

1627—1658 1658—1707

Shahjahan—His Character—The Taj Mahal—Bundela War—Revolt of Khan Jahan Lodi—Conflict with Ahmadnagar—Shahji Bhonsla—Conflict with Bijapur and Golkonda—Kandahar Annexed—Invasion of Balkh and Badakshan—Shahjahan and his Sons—Dara, Shuja—Murad—Aurangzeb—Shahjahan's Illness—Jaswant Singh—Battle of Samugarh—Shahjahan imprisoned—End of Murad—End of Dara—End of Shuja—Aurangzeb becomes Emperor—His Virtues and Capacities—His Weaknesses—Aurangzeb and the Rajputs—Rebellion of Prince Akbar—Aurangzeb and the Deccan—Rise of Maratha Power—Sivaji—His Boyhood—Sivaji and Afzal Khan—Sivaji and Shayista Khan—Sivaji in Aurangzeb's Court—Sivaji Crowned—Death of Sivaji—His Character—His Administration, Civil and Military—Aurangzeb in the Deccan—Sambhaji—Sahu and Rajaram—Tara Bai—Last years of Aurangzeb—End of Aurangzeb.

Leading Dates and Events

1628	Accession of Shahjahan. War with the Bundela Chief, Jhujhar Singh.
1631	Revolt of Khan Jahan Lodi.
1632	End of the Kingdom of Ahmadnagar.
1636	Treaties with Golkonda and Bijapur. Aurangzeb appointed Viceroy of the Deccan.
1637	Acquisition of Kandahar.
1645-1647	Invasion of Balkh and Badakshan.
1649	Kandahar taken by the Shah of Persia. First Siege of Kandahar by Aurangzeb.
1652	Second Siege of Kandahar.
1653	Third Siege of Kandahar.
1657	Illness of Shahjahan and beginning of the War among his sons.
1658	Shuja defeated (Battle of Bahadurpur). Jaswant Singh defeated (Battle of Dharmat). Dara defeated (Battle of Samugarh).
	Shahjahan imprisoned. Murad imprisoned.
1659	Enthronement of Aurangzeb. Execution of Dara.
	Murder of Afzal Khan by Sivaji.
1660	Death of Shuja.
1664	First Sack of Surat by Sivaji. Foundation of French India Company.
1671	Second Sack of Surat by Sivaji.
1674	Enthronement of Sivaji as independent King.
1676	Sivaji's Expedition to and Conquest in the south.
1680	Death of Sivaji.
1680-1681	Rajput War. Rebellion of Prince Akbar.

1681	Aurangzeb goes to conquer the Deccan.
1686	Annexation of Bijapur.
1687	Annexation of Golkonda.
1689	Execution of Raja Sambhaji.
1692-1705	War in the Deccan.
1706	Aurangzeb's Retreat to Ahmadnagar.
1707	Death of Aurangzeb.

Prince Khurram was in the Deccan when Jahangir died. Nur Jahan tried to place Shahriyar on the throne, but Khurram was too clever for her and ascended the throne as Emperor SHAHJAHAN—the King of the World. He had put out of the way not only Shahriyar but all his other near male relatives so that none of the descendants of Babur was left alive excepting himself and his children.

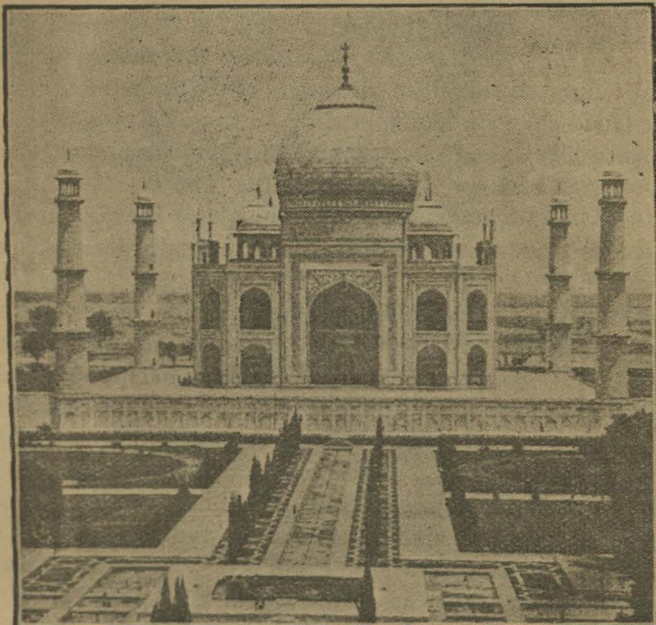
Shahjahan

The new Emperor was more Indian than Mughal. His mother and father's mother were Rajputs. He was a devout Muslim but tolerant, having no desire to oppress any creed. Jesuit priests were welcomed and Hindus were appointed to the highest posts in the government and in the army. In some respects, he had the qualities which made Akbar so great a king. Whatever his faults might have been in early youth, his character completely changed after his accession to the throne. Though sometimes prone to anger, he was an affectionate father, a warm friend and a loving husband. The splendour of the Mughal Empire was never so great as at this time, and showed itself in many different ways. New palaces were built in all the principal cities and, in fact, Shahjahan is chiefly known as the palace-builder. Some of the most beautiful buildings to be found anywhere were built by him. The most famous of these is the Taj Mahal—the tomb of marble which he erected over the remains of his wife Mumtaz Mahal. The story is that, on her death-bed, she asked the Emperor to take no other wife and to build her a tomb so wonderful that the world would not forget her. The Taj stands today on the

His Character

The Taj Mahal

Jumna at a short distance from the palace of Agra, an eloquent proof that her request was remembered. It took twenty-two years to build and no less than 20,000 men were at one time employed on it. It is said to be the most beautiful building in the world and gives the impres-



THE TAJ MAHAL

sion that it was designed by giants and finished by jewellers. It has been described by a thoughtful observer as a 'tender elegy in marble,' whose 'beauty has made immortal the loveliness it commemorates.' Amongst the other beautiful buildings erected by Shah-jahan may be mentioned the Jumma Masjid and the Moti Masjid at Agra.

Shahjahan began his reign by invading, on a slight pretext, the territory of the Bundela chief, Jhujhar Singh, son of Jahangir's favourite, Bir Singh, through whom had been brought about the murder of Abu'l Fazl. Jhujhar submitted and bought the Emperor's pardon by the promise of a large tribute. But shortly afterwards, war was renewed, when the restless Jhujhar invaded the Gond country beyond the Narbada, slew the ruling chieftain and refused to submit to the orders of the Emperor to whom the Gond chieftain had appealed.

Bundela war

An army was at once sent against Jhujhar under Prince Aurangzeb with three other generals. The Bundela fortress was taken and Jhujhar fled to the jungles. He was pursued from one place to another till he was captured and cruelly put to death.

Revolt of Khan Jahan Lodi

Another disturbance during the first few years of this reign was the revolt of Khan Jahan Lodi, Shahjahan's commander-in-chief. Khan Jahan, originally an Afghan noble, who had by dint of ability risen to high military command, now aimed at founding a kingdom for himself. He allied himself with the Raja of Ahmadnagar and headed a revolt.

Conflict with Ahmadnagar

Shahjahan proceeded to the Deccan at the head of a formidable army, and Khan Jahan was defeated and was killed. The war with Ahmadnagar continued. Malik Ambar, the able minister of Ahmadnagar, was dead and was succeeded by his son, Fati Khan, who was now at the head of affairs. Hussain Shah, the last Nizam-shahi Sultan, a mere puppet in the hands of Fati Khan, was captured and imprisoned in the fort of Gwalior. A most influential man of Ahmadnagar at this time was Shahji Bhonsla, the father of the famous Sivaji. He set up another prince on the throne of Ahmadnagar and began to give great trouble to the imperial army.

Shahji Bhonsla

The Sultans of the neighbouring kingdoms of Bijapur and Golkonda tried to seize whatever they could of the Ahmadnagar kingdom. To check this and the growing power of Shahji, Shahjahan ordered immense preparations to send a large army against these kingdoms. The Emperor himself directed the operations. Three large armies were made ready to march upon Bijapur and Golkonda. The mere news of the great preparations frightened the Raja of Golkonda, who, with an " abjectness shameful in a crowned head," promised an annual tribute. But the king of Bijapur did not yield so readily. The Mughal armies invaded his kingdom and mercilessly overran it, destroying all traces of cultivation, driving off the cattle, burning down the houses and slaying the villagers. With the courage of despair, the Bijapuris cut the dam of the lake of Shahpur and flooded the surrounding country, which forced the invading army to retire. For a time the capital was saved, but the king of Bijapur saw that he could not effectively protect his country. So peace was made, by which amongst other things Adil Shah, the king of Bijapur, agreed not to admit Shahji to any office under him or in any way help him in his hostility towards the Mughal Emperor. Bijapur thus ceased to exist as an independent state, and but for Shahji, there was none in that part of the country to challenge the position of the Mughal Emperor. On receiving an assurance from Adil Shah that he would see to Shahji, the Emperor returned to his capital, having appointed Aurangzeb his Viceroy in the Deccan.

Conflict with Bijapur and Golkonda

Soon after this, Shahji saw the uselessness of further resistance, and submitted to the Emperor. He gave up the Nizamshahi prince to the Mughals and surrendered the forts which he still (1638) held. The same year, Ali Mardan Khan, governor of Kandahar under the Shah of Persia, betrayed Kandahar into the

Kandahar Annexed

hands of the Mughal Emperor and took service in Delhi where he distinguished himself by his great talents.

Invasion of Balkh and Badakshan

Attempts were also made to conquer Balkh and Badakshan, which were looked upon as "the heritage of Babur" and also lay on the way to Samarkand, the capital of Timur. The brave Raja Jagat Singh, who undertook the conquest stormed the mountain-passes and beat back the Uzbecks. But the climate was trying, and reverses began to occur. Prince Aurangzeb, who commanded the Mughal troops, had to retreat and, after suffering great hardships and losing most of his men in the snow, reached Kabul (November 1647). Thus ended Shahjahan's attempt at the conquest of Balkh by which "not an inch of territory was annexed, no dynasty changed and no enemy replaced by an ally on the throne of Balkh." Aurangzeb, who had meanwhile been appointed governor of Multan, was sent at the head of an army to Kandahar, which he tried to prevent the Shah of Persia from recovering, but failed and had to come back. During the years 1652 and 1653 Shahjahan made two more fruitless attempts to recover it, and the armies were led by no other than the Emperor's two sons—Aurangzeb and Dara Shukoh. The loss of Kandahar struck a severe blow at the military prestige of the Mughal Empire, and with it rose that of Persia.

Shahjahan and his Sons

Then began Shahjahan's trouble with his four sons, each of whom, now past youth, hoped to succeed to the throne. Of these, the eldest, Dara Shukoh was his father's favourite and deserved to be so; for he was noble-minded, kind-hearted, virtuous, dutiful as a son, faithful as a husband, open and free, brave and, at the same time, fond of study. His faults were that he was proud and obstinate; hence he was not liked by the nobles of the court. The second son, Shuja, was also a brave and skilful leader,

Dara, Shuja

just but not so frank as Dara. Murad the youngest was much less able than his brothers, a light-hearted and reckless youth, fond of drinking and hunting and fighting. The third son, Aurangzeb, was very unlike his other brothers. He was averse to pleasure of any kind, serious and melancholy, strict and devout as a Muslim, brave and fearless, deeply ambitious, reserved and crafty. Shahjahan dreading that they might quarrel, and wishing to keep them apart, made each of them the governor of a distant province. He sent Shuja as governor to Bengal, Murad to Gujarat and Aurangzeb to the Deccan. Dara, although appointed to Kabul and Multan, stayed with his father.

Murad

Aurangzeb

When Shahjahan, about seventy years old, fell ill, people thought that he would not recover. In fact, there was a rumour that he had died. At once, the three younger sons were up in arms. Shuja came hurrying from Bengal with a large army and declared himself Emperor. But Dara sent out an army 22,000 strong, led by his son, Sulaiman, and Raja Jai Singh of Jaipur. The armies drew near each other at Banaras, on the opposite banks of the river. Shuja did not expect any sudden attack, but Sulaiman forded the river at night time, fell on Shuja's army, routed it utterly and pursued Shuja to Monghyr. Aurangzeb had meanwhile made friends with Murad, offering his help to place him on the throne and saying that for himself, he only wished a quiet life. Marching from the Deccan he joined forces with those of Murad on the Narbada. Their progress was stopped by Maharaja Jaswant Singh near Ujjain, who had been sent out by Dara with an army of 70,000 Rajputs. The Maharaja was a brave man, but rash and conceited, and no match for Aurangzeb, who attacked and utterly routed the Rajputs—ten thousand of whom were left on the field. Jaswant rode off from the battle-field

Shahjahan's Illness

Jaswant Singh

and returned to his own country. There he met with a cold reception from his wife, a Rajput lady, who shut the gates of the castle against him, and when he pleaded that he had fought as bravely as his ancestors had done, as was proved by the number of the slain, she cried out:

" Shame on you, who come as a messenger of the fall of your army. It is no new thing for a Maharaja to be worsted in battle, but to survive a defeat is a new thing indeed. Our ancestors have left their glory in the hands of Jaswant, and he has tarnished it with flight. No, it cannot be Jaswant, who here knocks at the gate; he would not have survived the loss of his fame. My husband is dead. This man is an impostor. Prepare the funeral pyre, I will join in death my departed lord."

And it was only after long entreaties and promises on his part that he would raise a new army and recover the glory he had lost, that she consented to open the gate for him.

Battle of Samugarh

Now Dara took the field with a very large force, and the two armies met at Samugarh near Agra. A fierce battle ensued, the princes on both sides leading the attack in person, mounted on elephants. By the side of Murad, sat his little son, only eight years old, whom he covered with the shield he bore in his left hand. The issue of the day was doubtful for a long time. Furious charges of Aurangzeb's artillery on Rajput horsemen nearly broke their ranks. Murad, with an arrow, killed the Rajput leader, Raja Ram Singh, and the fallen Rajputs, in their yellow garments lying round their chief made the ground look ' like a field of saffron '. And then Dara, almost blinded with the blood of his foster-brother, committed the mistake of dismounting from his elephant. His army no longer saw their leader, a sudden panic seized them and they fled. Aurangzeb, dismounting from his elephant, prostrated himself and gave thanks to God for their great victory.

Advancing to Agra, Aurangzeb had the old Shahjahan confined in his palace, where he lived a prisoner six years more. He was treated with respect and was given every comfort and pleasure that his heart desired. Aurangzeb quickly disposed of his brothers. One evening he invited the unsuspecting Murad to his tent, made him disgracefully drunk, put him in chains and sent him to the fortress of Salimgarh, Delhi. Later he was removed to the state-prison of Gwalior, where he was killed a few years later. The entire establishment of Murad became Aurangzeb's. His son was sent to Delhi to share his father's captivity. The traitors who had helped Aurangzeb in this affair were highly rewarded. Then he followed up Dara, who, after some further fighting and wandering abroad in misery, was deserted by his friends and followers. His enemies pursued him from one place to another, and he was finally betrayed into Aurangzeb's hands by a false friend whose life he had at one time saved. The captive heir to the throne of the most magnificent of the Great Mughals was taken to Delhi, dressed in meanest clothes and with his feet in chains. He was seated on the back of a small elephant and paraded through the main streets of Delhi which at one time had witnessed the scenes of his splendour and glory. A mock trial was held and Dara was found guilty of heresy and executed.

Shahjahan Imprisoned

End of Murad

End of Dara

Meanwhile, Shuja collected another army in Bengal and decided to make one more attempt to gain the crown. He marched on Allahabad. Fortune seemed to smile on the first stages of the expedition. Rhotas, Chunar and Baṇaras all submitted. But his progress was checked by the signal defeat inflicted on him at Khajwah by Aurangzeb. Mir Jumla, Aurangzeb's trusted general, pursued the prince to Bengal. After

End of Shuja

two years of unsuccessful struggle both on the land and river, Shuja was forced to flee into the mountains of Arakan with his family.

Aurangzeb becomes Emperor

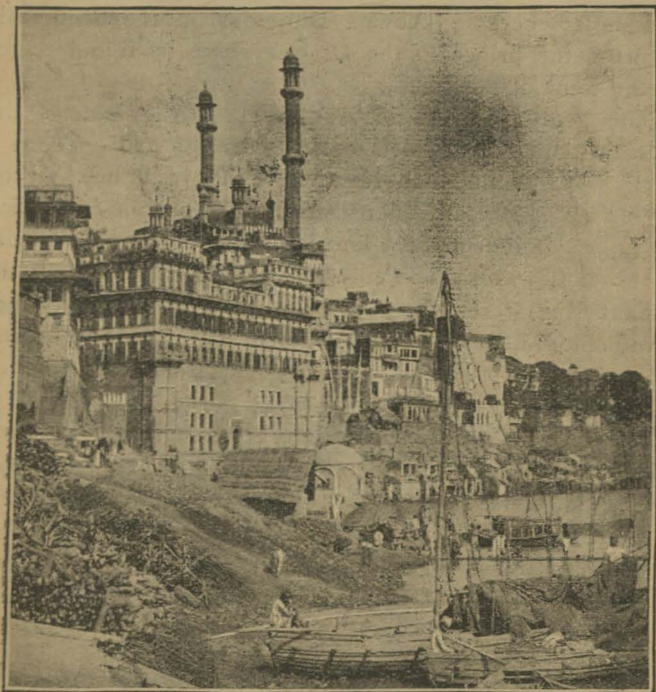
His brothers being all out of the way, AURANGZEB had himself crowned Emperor, taking the title 'Alamgir' or Conqueror of the world. Already from his dealings with his brothers and father, we have seen what kind of man Aurangzeb was. He was very brave, supremely able, crafty and not afraid of using any means to gain his ends. Once in possession of power, he showed himself just and even merciful. But he was stern, trusted nobody and hence had no friends. In his personal habits, he was most simple and frugal; he cut down all needless expenses at court and it is said that he earned money for his personal expenses by embroidering caps in his leisure hours. He hated pleasure and amusements and dismissed all the singers and dancers of his father's court. His capacity, strength of will, and love of justice were so great that there was a chance of the Mughal Empire being strengthened and confirmed under him. Unfortunately, he was so strict and devout a Muslim that he thought it his duty to be harsh to his Hindu subjects. He gave orders for the destruction of Hindu temples, the removal of idols and the closing of Hindu schools. At Banaras, the sacred city of the Hindus, many temples were destroyed, and their stones used to erect a stately mosque, the lofty minarets of which even now are the first objects to strike the eye of the traveller as he nears the sacred city. He again imposed the hated poll-tax which Akbar had abolished, and forbade the Hindus to ride or drive. When he made an attempt to seize the wife and children of Raja Jaswant Sing of Marwar, who had fallen in battle, with

His Virtues and Capacities

His Weaknesses

the intention, it seems, to bring them up as Muslims, a fierce revolt broke out in Rajputana, in which Marwar made common cause with Mewar under the leadership of Rana Raj Singh. The cities of Rajputana were ravaged by Aurangzeb's armies, but the mountainous districts were not subdued. Aurangzeb lost the friendship and help of the noble Rajput princes when he most sorely needed it.

Aurangzeb and the Rajputs



AURANGZEB'S MOSQUE AT BANARAS

It was during this war with the Rajputs that prince Akbar, one of Aurangzeb's sons, rebelled and joined the Rajputs and had himself crowned Emperor.

Aurangzeb, who was then in Ajmer, was placed in a most critical situation from which his cunning saved him without striking a single blow. He wrote a false letter stating that the prince was playing a treacherous game with the Rajputs and was luring them within easy reach of the Emperor. This letter by his contrivance, fell into the hands of the Rajput leader Durgadas, and roused his suspicion. The Rajputs deserted the prince but, shortly afterwards when the truth about the letter became known, Durgadas most chivalrously escorted the prince to the Deccan where he found refuge in the court of Sambhaji.

Rebellion of Prince Akbar

The great ambition of Aurangzeb was to extend the Mughal dominions in the Deccan, where he had once, as a young man, been viceroy for his father. In the Deccan, there were at the time two rich independent kingdoms, Bijapur and Golkonda, which he wanted to subdue. The help of the valiant Rajputs to carry out this plan would have been invaluable; but his treatment of them had made the bravest of his friends into rebels, and any help from them was out of the question.

Aurangzeb and the Deccan

But an even greater misfortune befell Aurangzeb and the Mughal Empire. There suddenly rose a formidable new Hindu power which crossed his path, the Marathas.

RISE OF MARATHA POWER

The Marathas, or the people living in Maharashtra, had hardly been heard of before the reign of Shahjahan. They had been known only as hardy, peaceful and frugal tillers of the soil. But a new spirit gradually grew and suddenly manifested itself in them. Many of them had joined the army of the kings of Bijapur, and some rose to high position in their service. One of these, Shahji Bhonsla, we have mentioned before. He was the

Sivaji



MAHARAJA SIVAJI

From Manucci's 'Storia do Mogor' with the kind permission of the publisher, Mr. John Murray and of the Record Department of the Government of India.

governor of Poona and Bangalore when Aurangzeb became emperor. His son, the renowned Sivaji, founded the Maratha power destined to overthrow the Mughal Empire. As a boy, he had been noted for his shrewdness and daring spirit and, while very young, he mixed with the wild highlanders of the Ghats, eagerly listening to their old ballads and tales of adventure. He was brought up by a strict Brahman, who taught him to respect the Hindu religion and customs and the duty to protect these from the aggression and insults of the Muslims. Grown up, he collected strong bands of daring Maratha freebooters and began to harass the kingdom of Bijapur. One after another the hill forts were wrested by him from the Bijapuris, and before he was nineteen he had taken possession of the whole of the Konkan excepting Goa and Bombay.

His Boyhood

In 1659, the king of Bijapur sent against him a large army led by Afzal Khan. Before any fighting took place, an interview was arranged between Afzal and Sivaji, at which terms of peace could be settled. Sivaji had discovered that treachery was intended by the Khan and determined to meet craft by craft. He and Afzal were to meet at Pratapgarh where " tents had been erected and richly decorated canopy with gorgeous carpets and cushions worthy of a royal guest set up. " Sivaji had prepared himself for the meeting by a night of prayer and devotion before the image of the goddess Bhavani. Rising before dawn, he performed with the utmost care the ablutions prescribed by his religion. Then he dressed himself in a linen robe under which he wore a coat of the finest chain-armour and underneath his turban placed a steel cap to protect his skull. Nobody could see what weapons he had but on the fingers of his left hand was fastened a steel weapon, made in the shape of " Tiger's claws " (*Baghnakh*), and up his right

Sivaji and Afzal Khan

sleeve was hidden a thin sharp dagger called the scorpion (*Bichwa*). Nobody will ever know what happened. Those who wish to injure Sivaji's fame declare that whilst Afzal was receiving Sivaji in his embrace he dug the steel claw into his side. But it seems more probable that the tall, powerful, prodigious Afzal, while embracing the short, slim Sivaji who only came up to his shoulder, held him tight by the neck with his left hand and, with his right, tried to run him through with a sharp sword. This would have killed Sivaji but for the hidden chain-armour he wore. Recovering himself in a moment, the agile Maratha attacked his host, tearing his bowels open with a blow of the *Baghnakh* and driving the *Bichwa* into his side. The interview ended with the death of Afzal Khan. The Maratha troops, who were lying in ambush, rushed out, attacked and routed the Bijapur army.

This victory won great fame for Sivaji, who now became the greatest Hindu chief in the Deccan. Urging on his troops with the cry of " Let us fight for cows and Brahmans," he became the most dreaded enemy of the Muslims. At last, the king of Bijapur had to make a treaty with him, and acknowledged him as the ruler of the territories he had won.

Sivaji and Shayista Khan

Sivaji before long invaded and plundered the Mughal territory in the Deccan, and Aurangzeb sent against him a large army commanded by Shayista Khan. The Marathas had to give way. Shayista Khan occupied Poona and took up his quarters in the house where Sivaji had lived as a boy. One night, Sivaji with a small band of followers entered the town in disguise and by a back-door stole into the house. Shayista Khan was in bed at the time, the attendants were cut down and before he could use his weapons, Sivaji was upon him and, with one stroke of his sword, severed his thumb. In the confusion that followed, Sivaji and his men rapidly withdrew, whilst the Mughals in vain

searched for them all over the place. Shayista Khan was then recalled and sent as governor to Bengal. This adventure filled the Marathas with contempt for the Mughals.

In 1664, Sivaji, by a bold dash, took and very thoroughly plundered Surat. Only the English merchants, settled there in a factory, managed to save their property by a stout resistance. Sivaji now extended his raids into the Deccan and even collected a fleet, which plundered the sea-coast towns belonging to Bijapur and the ships carrying pilgrims to Mecca from Surat. Aurangzeb sent a powerful army against him and Sivaji agreed to come to terms. He agreed to hold certain territory as jaghir from the Emperor and also to receive a certain percentage of the income; and joining his men with the Mughal army gave valuable help in a campaign against Bijapur. Aurangzeb invited him to his court promising honourable treatment. When the daring Maratha, who had so often humbled the pride of Delhi, appeared at court, the haughty Emperor could not make up his mind to show him courtesy. He was treated with marked coldness and disrespect, which he took so much to heart that he fainted. His only wish now was to escape and take revenge, but his residence was closely guarded. He, therefore, feigned sickness and won the confidence of some Hindu physicians who attended him; they carried messages to his friends outside. He also made it a practice to send presents of food and sweetmeats to *fakirs* and other holy men, and the guards thus became used to seeing large baskets passing in and out of the house. One day, Sivaji hid himself in one huge basket, and his son in another, and they were carried out without the guards suspecting anything. At a pre-arranged spot, he found a horse, mounted it and rode to Mathura. There he shaved his head and whiskers, rubbed his face with ashes and, thus looking like a Hindu mendicant, journeyed by secret paths to Raigarh.

Sivaji in Aurangzeb's Court

Aurangzeb, in his pride and intolerance, had lost the opportunity of friendship with the rising power of the time. He made peace for a time with Sivaji, who began to levy tribute from Bijapur and Golkonda, pillaging the kingdom of Bijapur and compelling the king to pay *Chauth*, or a fourth part of the revenue as tribute. He took all the forts in Mysore and the Karnatak. In 1671, he attacked and, for the second time, sacked Surat which was then the richest port of India. So great was the dread produced by this attack that, for several years after Sivaji had withdrawn his troops from it, the town used to throb with panic whenever any Maratha force came within a few days' march or even at false alarms of their coming. The next year he defeated the Mughal army in a pitched battle.

Sivaji Crowned

Though Sivaji had conquered large territories and had a powerful army and navy and was, to all practical intents and purposes, a sovereign, he could not claim " an equality of status with any king ". " To the Mughal Emperor he was a mere zamindar, to Adil Shah (King of Bijapur) he was the rebel son of a vassal jaghirdar. " Even amongst his own people there were some who " bragged of their being loyal subjects of Aurangzeb or of Adil Shah and sneered at Sivaji as an upstart rebel and usurper. " Persuaded by these and similar other considerations, Sivaji thought it necessary to rectify this position, by formally assuming the title of king and ascending the throne. In 1674, he was enthroned in his fort at Raigarh with full Vedic rites and ceremonies. On that occasion he was weighed against gold which was distributed among Brahmans.

Sivaji now employed himself to settle the internal affairs of his dominions and to strengthen the army, in which strict discipline was maintained and great economy observed. The last years of his life were taken up by further conquests in the south of India, where he captured Vellore and

Bangalore and plundered the Karnatic territories of the Bijapur kingdom. On his return march, the forts of Bellary and Kopalbandar were taken. During the campaign, a large part of the old kingdom of Vijayanagar was annexed, which further strengthened his power. This career of conquest and annexation was suddenly brought to a close by his death in 1680 at the age of fifty-three.

Death of Sivaji

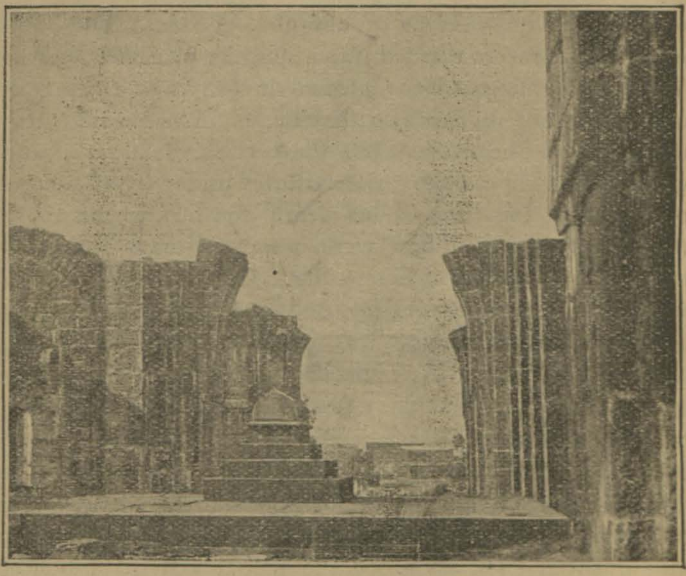
Some writers represent Sivaji as an assassin and a robber, mean-spirited and without any sense of honour, though Aurangzeb, who had good reason to hate him, gave him a better character. " He was a great captain, " he wrote, " he persisted in rebellion, plundering caravans and troubling all men. But he was guiltless of the baser sins and scrupulous of the honour of the Muslim women and children when they fell into his hands. " He was not merely a great captain, but a born leader of men and in the words of his biographer, had the " born leader's personal magnetism.........drawing the best elements of the country to his side and winning the most devoted service from his officers while his ever-ready smile made him the idol of his soldiery. " Equally great was his ability in judging character, which enabled him to make a right selection of his generals and advisers. A high standard of morality marked his private conduct. He was a devoted son, a loving father and an attentive husband. Though intensely religious, he was not a bigot. He respected the holy men of all sects—Hindu and Muslim—and was tolerant of all creeds. He enforced strict discipline amongst his men with regard to the treatment of women and children, which was a wonder in that age. Though illiterate, and the son of a small jaghirdar, he made the scattered Maratha people a mighty nation strong enough to challenge the authority of the great Mughal in the height of his power.

His character

The administration of his kingdom was conducted on the principles laid down in the works on Hindu Polity. In it he was assisted by a council of eight ministers called *Pradhans* the chief of whom was the *Peshwa*, who enjoyed more of his confidence than others. But, as a matter of fact, Sivaji himself was his own chief minister. The Pradhans were more like his secretaries than advisers. In revenue matters he appears to have followed the same policy as Todar Mall. The whole country was carefully surveyed and divided into a number of *Prants*, each consisting of a number of *Subas*. The Subas, in their turn, were divided into a number of *Taluks*, and the *Taluks* into villages. He wanted to do away with the practice of farming out revenues so that he might come into direct contact with the ryots. But these rules of administration were applicable only to the territories under the direct rule of Sivaji at the time of his death constituting his *Swaraj* (Own Kingdom). There were other territories collectively known as *Mughlai*, subject to the Maratha power but not owning Maratha sovereignty, on which *Khandani* was levied. This Khandani or ransom was popularly known as *Chauth* as it represented a fourth of the land revenue. This payment of the *Chauth* saved a place from the raids of the Maratha horsemen. Besides Chauth, *Sardeshmukhi* was also collected from these territories. It represented a tenth part of the revenue which Sivaji claimed as his due by virtue of his position as the hereditary Sardeshmukh, or headman of Maharashtra. He abolished the feudal system of holding lands in return for military service. Knowing that the mainstay of his power lay in forts, of which he had many, he paid great attention to their repairs and improvement. Each fort was placed under three officers of equal rank, and, strict discipline was maintained. Each was fully provisioned, and outside the walls, the lower caste peasants were given free lands. In return for this privilege, they acted as the

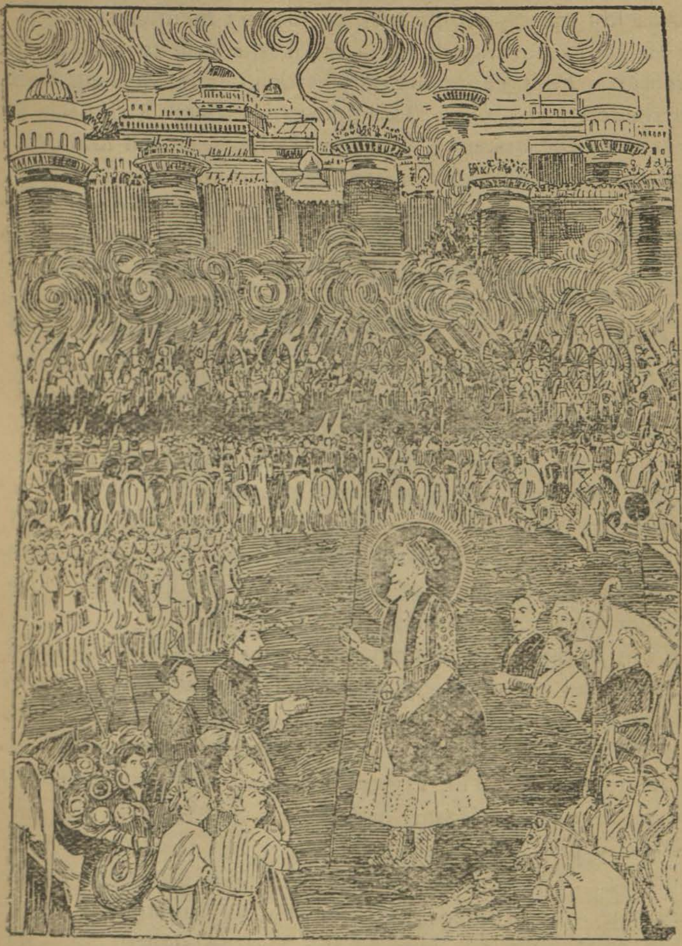
His Administration, Civil and Military

scouts for the fort, warning its defenders of the enemy's approach and bringing in food and fodder. Sivaji's policy was to use his army to draw supplies from foreign dominions. The army was a well-paid, well-drilled and well-disciplined force of cavalry and infantry, with a due gradation of officers. The cavalry comprised of *Bargirs* who were equipped by the state and the *Silahdars* who provided their own horses and arms and enlisted for a temporary period. All soldiers were recruited after a careful



TOMB OF MUHAMMAD ADIL SHAH, BIJAPUR

inspection by Sivaji himself and security was taken for every new recruit. The secret of the success of the Maratha army was its mobility, but strict discipline was always maintained where looting, massacre and the treatment of women were concerned. Against its lightning-like blows, delivered at one point with forces concentrated within



Aurangzeb before the walls of Golkonda

By kind permission of the Trustees of the Victoria Memorial Section of the Indian Museum.

a few days, sometimes within a few hours, Aurangzeb's unwieldy masses vainly tried to protect themselves.

In 1681, Aurangzeb himself took the field to conquer the Deccan. First came Bijapur, which, after a long siege, surrendered in 1686. This fine city, which had been for a century the queen of Southern India, soon fell into decay and was reduced to its present deserted condition. Nothing now remains except the ruins of its noble mosques, the tomb of its king Muhammad Adil Shah and roofless mansions overgrown with shrubs and jungles. These still testify to its departed greatness, and produce an impressive scene of silent melancholy ruin and mournful desolation. Next came the turn of Golkonda. Its last king, Abul Hasan, defended his capital for a long time with desperate courage, and the Mughal army suffered very much from hunger and plague. At last, he offered submission and payment of a large sum of money. But the imperial prestige had suffered and Aurangzeb proudly replied, " Abul Hasan must come to me with his arms tied together and a rope round his neck before I confer on him any favour I may think fit. "

Aurangzeb in the Deccan

Fresh troops were summoned. Prince Azam was placed in command and the siege continued. In the end, owing to treason on the part of the nobles, the Mughals entered the citadel. Abdul Hasan calmly mounted his horse and rode to Azam's tent. The Prince, who had been impressed by the noble defence Hasan had made, was now no less surprised by his dignity and self-control and treated him with courtesy. The deposed Hasan was then presented to the Emperor, who ordered him to be sent to Daulatabad, where " the most luxurious king of the Deccan sighed out " the rest of his life as a captive. Golkonda now ceased to be an independent state. The whole Deccan with some exceptions was now occupied by the Mughals.

GENEALOGY OF SIVAJI'S FAMILY

Shahji Bhonsla
- Sivaji
  - Sambhaji
    - Sahu (Sivaji II)
  - Rajaram married Tara Bai
    - Sivaji III
    - Sambhaji II
- Venkoji

Sambhaji

If Sambhaji, the son and successor of Sivaji, had been nearly as able as the great founder of the Maratha power and had he thrown the full energy and power of the Maratha forces into the struggle, both Bijapur and Golkonda could have been saved. But he did nothing, spending his time in idleness and riotous living. In 1689, he was at last surprised by a Mughal officer and made prisoner while drunk. He was taken to the Emperor's camp and cruelly put to death.

Sahu and Rajaram

Sambhaji had left a son six years old, named by Aurangzeb, Sahu. He was at Raigarh and succeeded to the throne with his uncle Rajaram as regent. The next year Raigarh was taken by the Mughals, and the child and the mother were sent as prisoners to Aurangzeb who treated them with kindness. Rajaram, however, escaped and fortified himself in Jinji. The Mughals made great efforts to take the fortress but in vain. Meanwhile, Maratha bands were busy plundering and destroying Mughal territories in the Deccan. Aurangzeb's troops were no good against the alert Marathas, who harassed them all the time and did not give them the chance of a real fight. When the Mughal troops pressed the fort of Jinji, the Marathas swept down south, harassed the attackers and forced them to abandon the siege. After seven years, Jinji was finally taken, but Rajaram escaped:

the next year Aurangzeb took Satara. About the same time Rajaram died, leaving two sons, and his widow Tara Bai, a woman of great courage and resource, became regent for the elder son. She spent a wandering life, seeking safety where she could while fighting continued. This shrewd policy was disastrous to Aurangzeb. Many of the Bijapur and Golkonda soldiers joined the Maratha horsemen, and plundered Mughal territories, sweeping across Khandesh and Gujarat. In 1705, they crossed the Narbada into Malwa, defeated the imperial troops and ravaged the territory. Aurangzeb saw himself completely outmanoeuvred. For more than twenty years the Marathas had baffled his plans and harassed his armies, successfully defying his generals by a system of warfare, in which the unwieldy Mughal forces could not emulate them. In hardiness and daring the Marathas were far superior to the imperial troops. They were too wise to risk a pitched battle, but hung on the flanks of the Mughal armies, pounced like hawks on cities and districts and made away with their loot, defying pursuit. From a rough peasantry they had developed into first-class guerilla soldiers.

Tara Bai

Meanwhile troubles multiplied for Aurangzeb. His bigoted policy was bearing fruit. The Rajputs were threatening; the Jats were in revolt near Agra; the Sikhs were up in arms in Multan. Troops were needed in all directions, but the Mughal army had lost its striking force, and it no longer consisted of the hardy men of old. Men and officers had become accustomed to comfort and luxury, and could not move without a large crowd of retainers. On the other hand, the Marathas had only become more disciplined and regular, and lived frugally. Each man carried on his saddle the little he required and moved with much greater quickness than the Mughals.

In 1706, Aurangzeb led back the remnant of his army to Ahmadnagar from which he had set out twenty years ago.

The whole Deccan was lost to the Mughals; the Marathas had triumphed. His last years were much embittered by the undutiful behaviour of his sons. Remembering his own behaviour to his father, he never trusted them; spies were set on their movements, and they dreaded their father. After his return to Ahmadnagar, the Emperor's health began to fail and he was filled with remorse and despair when he looked back on the events of his life. When he thought how he had tried to govern the country justly and strongly, according to his own ideas, and how it had ended in anarchy and confusion, a sense of loneliness came upon him. All the older nobles had passed away. The old and infirm Emperor was now surrounded by younger men, more sycophants than advisers—mean, selfish, and intriguing, shrinking from him as from one who was above the joys and sorrows, weakness and pity of mortals. " Peace be with you, " he wrote to his son, Azam, " I am grown old and weak and my limbs are feeble. I know not wherefore I came into the world. I have not done well for the country and its people. My years have gone by fruitless. Nothing brought I into this world, but I carry away with me the burden of my sins. I know not what punishment be in store for me. I trust in the mercy of God, but I deplore my acts. Come what will, I have launched my bark on the water. Farewell, farewell. "

Last years of Aurangzeb

And so passed away, in 1707, in sadness and despair, about ninety years old, after a reign of fifty years, Aurangzeb, the last great Muslim ruler of India. His failure was not due to want of capacity or energy. He was a hard worker and never spared himself. Even when eighty years old, he led his troops in person, but he had a cold heart, and loved and trusted nobody. His subjects, in turn, did not trust him. They dreaded him, and he committed that fatal mistake of making enemies of his Hindu subjects.

End of Aurangzeb

Questions:

(1) What were the important buildings built by Shahjahan? What do you know about Taj Mahal?
(2) What do you know about the conflicts among the sons of Shahjahan?
(3) How did Aurangzeb become the Emperor?
(4) What do you know about the boyhood of Sivaji?
(5) How did Sivaji organize the Maratha power?
(6) Narrate briefly the incident of Sivaji's imprisonment in Aurangzeb's court and his escape.
(7) Describe the character of Sivaji.
(8) What do you know about his administration, civil and military?
(9) Why could not the Mughals suppress the Marathas?
(10) Who was Tara Bai? What do you know about her?
(11) What were the difficulties that confronted Aurangzeb during his last years?
(12) "Aurangzeb died in sadness and despair"—Why? What were his drawbacks? What was his fatal mistake that led to the decline of the Mughal Empire?

CHAPTER IV

The Later Mughals

Bahadur Shah 1707—1712. **Muhammad Shah 1719—1748.**
Farrukhsiyar 1713—1719. **Ahmed Shah 1748—1754.**
Alamgir II 1754—1759

Bahadur Shah—His Difficulties—Rise of the Sikh Power—Guru Govind—Farrukhsiyar—The Sayyad Brothers—Muhammad Shah, End of Sayyad Brothers—Weakness of the Empire—Asaf Jah—Saadat Khan—Allahvardi Khan—The First Peshwa Balaji Visvanath—Baji Rao—Maratha Raids—Chief Maratha Houses—Nadir Shah—Sack of Delhi—Ahmad Shah Abdali—Ahmad Shah—The Rohillas—Alamgir II—Maratha Power at its height—Third battle of Panipat—State of the Country—System of administration—Art, Painting—Architecture—Learning—Historical Literature—Vernacular Literature—Trade and Commerce—Foreign Travellers—Bernier—Manucci.

Leading Dates and Events

1707 Battle near Agra (at Jajau): Azam defeated.
Accession of Muazzam as Bahadur Shah.
1709 Defeat and death of Kambaksh.
1710 Sikh Rebellion.
1712 Death of Bahadur Shah.
1713 Accession of Farrukhsiyar.
1714 Balaji Visvanath, the First Peshwa.
1715 Execution of Banda.
1719 Murder of Farrukhsiyar.
Accession of Muhammad Shah.
1720 Baji Rao the Second Peshwa.
1723 Independence of the Deccan under Asaf Jah.
Independence of Oudh under Saadat Khan.
1737 Maratha raids into the Suburbs of Delhi.
Invasion of Nadir Shah.
1740 Bengal independent under Allahvardi Khan.
Balaji Baji Rao, the Third Peshwa.
1748 Death of Muhammad Shah.
Accession of Ahmad Shah.
1754 Ahmad Shah deposed.
Accession of Alamgir II.
1756 Sack of Delhi by Ahmad Shah Abadli.
1758 Triumphant entry of a Maratha army under Raghoba into Lahore
1760 Nizam defeated by the Marathas at Udgir.
1761 Third Battle of Panipat.

On Aurangzeb's death the usual struggle for the throne began among his sons, although he had left in writing definite instructions how the kingdom should be divided amongst them. The eldest, Muazzam, who was viceory of Kabul, proclaimed himself Emperor and hastened towards Agra. The second, Azam, who had been with his father, also declared himself Emperor. Their armies met near Agra, and in the battle that followed Azam was defeated and killed. Muazzam then ascended the throne of Delhi under the title of BAHADUR SHAH. His youngest brother, Kambaksh, refused to acknowledge him as Emperor, but was defeated in a battle near Hyderabad and died of wounds received in the fight.

Bahadur Shah

At this time the Marathas were gaining in power. Peace was made with the Rajputs. Bahadur, who was a man of soft disposition, inherited the difficulties caused by Aurangzeb's rule. Persecution of the Hindus began to cause troubles, and rebellions broke out. The most important event of the time was the growth of the power of the Sikhs. We have noticed that the close contact between Muslims and Hindus had produced, in the fifteenth and sixteenth centuries, a number of religious reformers. Nanak was one of these, and his followers came to be known as Sikhs. He travelled all over Northern India preaching in Jain temples, Brahman shrines and Muslim mosques. This was during the time of Babur, who left him alone. Indeed, it is said, that Nanak preached his doctrines before the founder of the Mughal Empire and was treated kindly by him. Nanak's followers were also left in peace by Humayun and Akbar. The Sikhs knew no distinctions of caste and converts to this faith increased rapidly. It was not till the reign of Jahangir that persecution began, which made them into a nation. Arjun, their fifth *Guru*, was their leader. It was he who began the

His Difficulties

Rise of the Sikh Power

Golden Temple of Amritsar and compiled the *Adigranth*. This is the sacred book of the Sikhs, which contains the sayings of the Gurus and is preserved at Kartarpur, Nanak's favourite seat. Mention has been made of the circumstances under which Arjun was put to death as a rebel. The bigoted policy of Aurangzeb, who treated them with great cruelty, united the Sikhs into a fierce nation of rebels. Their Guru, Teg Bahadur, was taken to Delhi in chains and cruelly executed. Thus they attracted the hostile



GOLDEN TEMPLE, AMRITSAR

attention of the Muslims.

Resolved to avenge the wrongs of his father and his comrades, Guru Govind became a sworn enemy of the Muslims and organised the Sikhs into a fighting nation. His followers were enrolled in an army and were called the *Khalsa*, or the Liberated or Pure, and received the surname of 'Singh' (Lion). They

Guru Govind

were ordered to wear five distinctive items of dress, namely, long hair, dagger, comb, bangle and short drawers—the five K's—*Kes, Khanda, Khanga, Kara, Kach.*

From this time they became the sworn enemies of the Muslim Government. The struggle that followed was marked by great cruelties on both sides. No quarter was shown to the Sikhs. In one battle, the two elder sons of Govind were killed. In another, two others were captured and buried alive. After some success the Sikhs were defeated, and Guru Govind went to the Deccan where he was murdered, in 1708. After Guru Govind the Sikhs found a leader in a man of unknown origin, generally known as Banda (the slave) or as the False Guru, and under him the Sikhs continued the struggle. They became so bold that they invaded the Mughal districts as far as Delhi and committed atrocities. Though Bahadur Shah was a man of merciful and generous disposition, he could not tolerate these. An army was sent against the Sikhs, who were defeated, but Banda effected his escape (1712).

Farrukhsiyar

The same year Bahadur Shah died, and again struggle began among the brothers for the throne. JAHANDAR SHAH, the least worthy of Bahadur's sons, ascended the throne, but was deposed and murdered within a year. His successor, Bahadur's grandson, FARRUKHSIYAR, was a lazy, self indulgent, weak prince, who allowed all the power to pass into the hands of the two brothers, Sayyad Hasan Ali and Sayyad Abdulla, to whom he had owed the throne. One of them was commander-in-chief and the other vizier. During this short reign the Sikh leader, Banda, came out of his hiding and renewed his marauding activities which caused great alarm at the imperial court. But in 1715 Banda was besieged in the fortress of Gurdaspur where he had taken up his position and was starved into surrender. Banda and his followers were sent to Delhi as

The Sayyad Brothers

prisoners. Banda was executed with inhuman cruelty. About one thousand of his followers shared the fate of their leader. The absolute power of the Sayyad brothers, which deprived the Emperor of all authority, excited great disaffection. Farrukhsiyar tried to be rid of them, and in one of these attempts, they killed him, and set up weak phantom kings* one after another, till MUHAMMAD SHAH, whom also they had raised to the throne, succeeded in getting Hasan assassinated and in imprisoning Abdulla.

Muhammad Shah. End of the Sayyad Brothers

The people rejoiced at the removal of the Sayyad brothers. Delhi presented a scene of festivity for some days, but the weakness of the Empire was apparent to everybody, and provincial governors began to act as they chose.

Weakness of the Empire

Asaf Jah or Chin Kilich Khan, who had been Viceroy of the Deccan, was one of the first provincial governors to throw off his allegiance to Delhi. In 1723, he made himself independent with Hyderabad as his capital, which has existed to the present day. The Nizams of Hyderabad are his descendants. Similarly, the Nawab of Oudh, Saadat Khan, began to rule as an independent ruler. His descendants continued to rule up to 1855. Likewise Allahvardi Khan, the Governor of Bengal, became practically independent and no longer acknowledged the authority of Delhi.

Asaf Jah

Saadat Khan

Allahvardi Khan

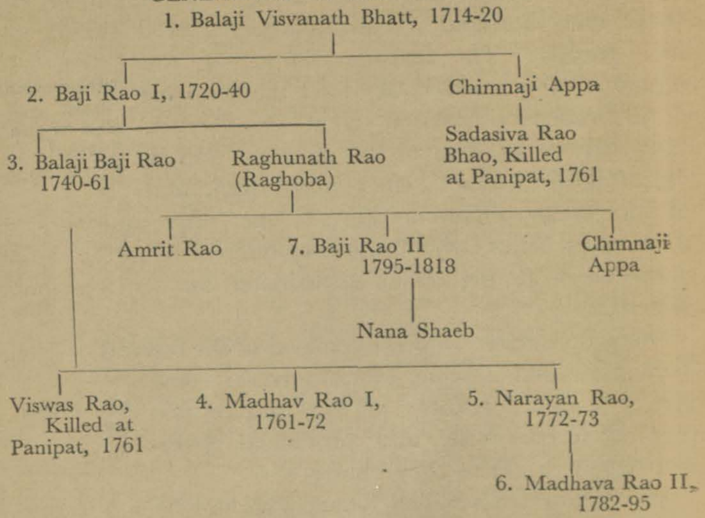
Meanwhile, the power of the Marathas continued to grow rapidly. Sivaji's grandson, Sahu, who had been brought up at Aurangzeb's court and, after the Emperor's death, was sent to rule over the Marathas, was lazy and only fond of pleasure. He showed none of the genius of his grand-

The First Peshwa Balaji Visvanath

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* Rafiud-darajat, Rafiud-daulat (Shahjahan II) Nekusiyar and Ibrahim.

GENEALOGY OF THE PESHWAS



father and neglected his duties. But he wisely left all power in the hands of a very clever and energetic Brahman Minister whose title was Peshwa, named Balaji Visvanath. The administration, which had fallen into disorder since the death of Sivaji, was reformed and placed on a sound basis. It was arranged that the office of the Peshwa should become hereditary and pass from father to son in the family of Balaji Visvanath. In the Peshwas we have a line of men, some of whom were very able, who became the real rulers of the Marathas, and the descendants of Sivaji became mere figure-heads. Balaji compelled Muhammad Shah to recognise his right to levy the *Chauth* over the whole of the Deccan, including Tanjore, Trichinopoly and Mysore and to supplement it by *Sardeshmukhi*, or additional tenth of the land-revenue, and, what was more important, the right of Swaraj, or sovereignty over the Maratha country. Thus the sovereignty of the Deccan

Baji Rao

was practically transferred to the Marathas. Balaji's son, Baji Rao, who was a statesman with ambitious ideas, turned his attention to Northern India. He began a series of systematic, vigorous and persistent raids on the Mughal territories north of the Narbada. By the end of the century the Marathas became masters in all but name of the once mighty Mughal Empire. Baji Rao is said to have exclaimed in a debate before Raja Sahu, " Now is our time to drive out the strangers from the land of the Hindus and to acquire immortal renown. If we direct our attention to Hindustan, the Maratha flag shall fly from the Krishna to the Indus. Let us strike at the withering tree, and the branches must fall of themselves. " Pleased with these remarks, the Raja enthusiastically exclaimed, " You shall plant it beyond the Himalayas, you are a worthy son of a worthy father. "

Maratha Raids

The raids of the Marathas extended over an area which was always increasing. These raids formed part of a definite plan to lay waste Muslim territories. Any state or district which could not pay *Chauth* to them was overrun and plundered. Malwa with the greater part of Central India was overrun, and as the Delhi Empire became weaker the Maratha bands plundered even the suburbs of Delhi (1737). Later, they extended their raids to more distant provinces. Bengal was periodically swept by these predatory bands of Maratha horsemen, and Calcutta itself was threatened. To keep them away the English merchants in Calcutta at that time dug a deep ditch known as the Maratha Ditch. In 1740 the Marathas had swept over the Carnatic and taken Trichinopoly. They also attacked the French settlement of Pondicherry, but were driven back.

As the extent of the Maratha dominions grew, the practice arose of assigning particular provinces to different officials or generals, and thus by the middle of the century arose the great Maratha princely Houses. When Malwa was

conquered by the Marathas under Baji Rao, extensive territories in that province were given to the two chiefs who had served under him, namely, Ranoji Sindhia and Malhar Rao Holkar, the former residing at Gwalior and the latter at Indore. Gujarat was originally given to the Senapati Dhabaray, but on the fall of his family, his subordinate Pilaji Gaikwar rose to power and founded the independent kingdom of Gujarat. Raghuji Bhonsla, who was related to Sivaji's family by marriage, conquered Berar and became an independent king residing at Nagpur, in what is now known as Madhya Pradesh. The creation of states within a state, each one bent on pursuing its own interests and ready to revolt if it suited its purpose, eventually weakened the Maratha power and was one of the causes of its downfall. All these new Rajas were men of humble descent, who had risen by their valour and energy. Three of the kingdoms thus founded continued to exist as such until recently, those of Holkar, Sindhia and Gaikwar. Nagpur passed into British hands owing to failure of heirs.

Chief Maratha Houses

Meanwhile, another great and unexpected calamity had overtaken the decaying Mughal Empire. In 1736, a man of humble origin, who had begun life as a shepherd in Khorasan, but possessing great military genius, had seized the throne of Persia, as Nadir Shah. Burning with the desire of conquest, he took possession of Afghanistan and advanced to invade India. Aroused to a sense of danger, Muhammad Shah hastily assembled his forces and met the invading army at Karnal, not far from Panipat, where the imperial troops were totally defeated. Delhi was taken, and Nadir assumed the right of conquest. A rumour spread that Nadir had been slain. There was a rising among the people in which some of Nadir's followers were killed. Upon this he punished the people in a most merciless manner, ordering

Nadir Shah

Sack of Delhi

a general massacre which was followed by a complete sack of the city. It is said that after giving the order for massacre, Nadir retired to a little mosque where he sat for some time by himself while the work of destruction was going on. The slaughter lasted several hours, and the number of human beings butchered on that fatal day is estimated at about half a lakh. At length, at the earnest entreaties of Muhammad Shah, Nadir ordered his soldiers to stop the massacre. He then proceeded to take possession of the valuable treasures of the capital. For about two months the loot went on. Not only the palaces but even the houses of the poorer people were stripped, and anyone who was suspected of having concealed his wealth was tortured till he confessed where it was hidden. Nadir Shah and his men returned, enriched beyond the dreams of avarice, laden with the accumulated treasures of eight generations of Emperors—gold and jewels and precious things, including the crown-jewles and the famous diamond Kohinoor, and the celebrated Peacock Throne, the jewels set in which were valued at twenty million rupees. The Provinces to the west of the Indus were also ceded to Nadir Shah.

With Nadir's departure disappeared all the prestige of the Mughal Empire. The Empire was tottering, and yet again a new set of invaders, an Afghan power, had begun to harass India. Since the death of Aurangzeb, Afghanistan had been part of Persia, but after the death of Nadir Shah, the Afghans made themselves independent and chose their own king. Ahmad Khan, chief of the Afghan clan of the Abdalis, seized the throne of Afghanistan as Ahmad Shah, and planned to invade and conquer Northern India, as the "Pathan" kings had done in old days.

Ahmad Shah Abdali

In 1747, he invaded the Punjab and captured Multan and Lahore. The following year he was defeated by Muhammad Shah's eldest son, Prince Ahmad, at the battle of

Sirhind, which from the names of the two leaders is sometimes called "the battle of the two Ahmads." The same year Muhammad Shah died, and was succeeded by his son AHMAD SHAH. The first trouble of the new emperor was a rebellion of the Rohillas, descendants of the old Afghans who had settled in the country around Delhi before the Mughals came. The rebellion was more than he could deal with alone, and he had to call in the aid of the Marathas who laid waste the Rohilla country. In 1754, Ahmad Shah was blinded by his vizier, Ghazi-ud-din, grandson of Asaf Jah, and deposed to make room for another prince, a son of Jahandar Shah, who took the title of ALAMGIR II.

Ahmad Shah

The Rohillas

Alamgir II

In 1756, Ahmad Shah Abdali again invaded India, captured Delhi and massacred its inhabitants. The Emperor Alamgir II begged for mercy, but the Afghan chief paid no heed and virtually occupied Delhi. The Abdali invaded again and again; and Ghazi-ud-din, vizier of Alamgir II, invited the Marathas to assist him against the Afghans.

On the death of Baji Rao in 1740, his son Balaji Baji Rao became Peshwa. He was quite a young man at the time, but there were several wise and able officers and chieftains who had distinguished themselves in the time of his talented father. They helped him to increase the Maratha power greatly and carry terror into the heart of the Mughal Empire. Raghuji Bhonsla overran Orissa and compelled Allahvardi Khan of Bengal to promise 12 lakhs as *Chauth*. Another great Maratha leader of the time was Balaji's brother Raghunath Rao (Raghoba) who marched up from Malwa and occupied Delhi. Wishing to be rid of such arrogant guests, Ghazi-ud-din sent them off to win back the Punjab which the Abdali had annexed to his dominions. Raghoba led an army to Lahore and entered the city in triumph. By doing so Sivaji's prophecy that the

Marathas "should water their horses in the Indus and the Hughly" was fulfilled.

But the success had no permanent advantage. The Abdali at once took up the challenge and invaded India. The Maratha power was now at its zenith. By their victory at Udgir (1760) over the Nizam, the Marathas obtained control over the greater part of Central India. The Muslim power in the Deccan was thus reduced to the narrowest limits. Meanwhile, the Emperor Alamgir II had been murdered and succeeded by Shah Alam, then in Bengal. Now the Marathas saw that if they could drive the Afghans out of India they would be the rulers of the country, and the Peshwa resolved on a big effort. He called on all his chiefs and Rajputs to unite together and form a mighty army to fight the Afghans. The Muslims also were roused to a sense of their danger. Thus the Afghans received support from the Rohillas and the Vizier Shuja-ud-daula of Oudh. They were alarmed at the growth of the new Hindu power, and at once responded to the call of Islam. The Maratha army was under the command of the Peshwa's son and nephew, and on the 13th January 1761, the Afghan and Hindu hosts met on the plain of Panipat, where in old days Babur had defeated the army of Ibrahim Lodi. Again the invaders proved the stronger men. The Marathas attacked with great valour, but the Afghans stood firm. Many of the Maratha chiefs fell; at last they gave way, and a great slaughter followed. It is said that 200,000 Marathas were left on the field. All the prisoners were beheaded on the next morning by the cruel Afghans. This result was announced to the Peshwa in the following way:—"Two pearls have been dissolved, twenty-seven gold mohurs have been lost and of the silver and copper the total cannot be cast up." The two pearls were the Peshwa's son and nephew, the gold

Maratha Power at its height

Third Battle of Panipat

mohurs were the great chieftains of the confederacy. The Peshwa himself soon died of grief at Poona, and the whole Maratha race was thrown into mourning. Their hope of founding a permanent Hindu Empire was gone, and their dominions were confined to the Deccan and Gujarat only.

The Mughal Empire could boast now of no more than a few miles around the imperial city of Delhi, and the Marathas and Rajputs failed to build a new empire on its ruins. So India remained for some years in a chaotic condition, until the British, who had come here to trade, founded an empire and gradually restored order.

State of the Country

The period of two centuries and a half from the accession of Babur to the third battle of Panipat is full of momentous events in the history of India. Before the ascendancy of the British, no other sovereign ruled over such a large part of the country as the Mughal Emperors at the height of their power. During the period, as the whole of India came under one direct ruler, the country became one in language, thought and progress. Hindustani became the *lingua franca*, and there was the same system of administration in all the provinces, including the vassal Hindu states. But with all its brilliant record, the rule of the Muslims did not lead to the growth of an Indian nationality. The orthodox Hindus strove hard to maintain their social and religious exclusiveness. They found this a very difficult matter and as time went on Hindus and Muslims became one in most of their habits, customs, rites and dress, till in the seventeenth century the Indian Muslims became as foreign in their social habits and customs to their co-religionists in Arabia, Persia and Bokhara, as the Hindus themselves were. Many Muslim saints came to be worshipped by the Hindus, while the ignorant followers of the Prophet joined almost all the festivities of the Hindus.

The Mughal government was very autocratic. The king was the head of both Church and State, and except the vizier, or chief minister, no one was consulted on any important business of the government. The several ministers and heads of departments were merely secretaries who carried out the royal order. The Empire was divided into several *Subhas*, each under a governor, and the more important ones had princes of the royal family for their rulers. As the Muslim government was mainly military in its origin, all the officials were army men. Their rank and pay were determined according to the nominal command they had over the number of horses and men. The provincial rulers who were called *Subadars*, or *Nazims*, resided in their provincial capitals and had regular standing armies. They had a large number of officials under them. There was a *Diwan*, or revenue officer in each province. *Faujdars* and *Kotwals* were appointed to maintain peace and order in each town. The imperial government was kept in touch with the provincial activities by means of reports. But the remote villages were not influenced by any revolution or change of monarch in the imperial city. They retained their old administrative system of *Panchayats* and head-men and ' kept the noiseless tenor of their way. '

System of Administration

Some of the Mughal Emperors were great patrons of Art. We have read before of Babur's love and appreciation of the beauties of Nature. He introduced into this country the art of gardening and beautified Agra with five gardens. Humayun was a keen admirer of ' Calligraphy and painting. ' He invited two painters from Persia and they were given an honoured place in his court. Consequently the main features of early Mughal paintings came to be Persian. It was left for the illustrious son of Humayun to found an Indian School of Painting. Many painters of his court were Hindus and in his time were executed some very fine specimens of what may be called

Art, Painting

Indo-Persian style of painting. In the reign of Jahangir art and painting continued to flourish. Mention has been made before of how skilfully some pictures, presented by Roe to the Emperor, were copied by the court painters. Shahjahan's love for art took a different form. He excelled in architecture and is chiefly known as a palace-builder. The reign of Aurangzeb witnessed a great deterioration in painting and architecture. The puritanic Aurangzeb cared nothing for these arts and as a result less attention began to be paid to them from this time.

Architecture

We have read before that the introduction of the Saracenic style of architecture was a distinct gain to Indian Art, and many noble buildings were raised under the patronage of the Sultans. The magnificence and splendour which earned for some of the Delhi Sultans the name of 'The Great Mughals' found expression in tombs, mosques and palaces. The Taj Mahal, the Jumma Masjid and the Dewani Khas are some of the many buildings which still are admired by visitors from all parts of the world.

Learning

Equally famous were some of the Great Mughals in their patronage of learning. Babur and Humayun were well-versed in literature. Babur wrote his *Memoirs* in a masterly way and the whole work is very pleasant reading. Though Akbar had not much school education he was gifted with an intellect of a very high order and collected round him poets, philosophers, religious teachers and learned men of different nations. He had some notable Sanskrit books translated into Persian of which *Ramayana* and *Mahabharata* are the two most well-known. His Court poet, Faizi, translated the *Gita*. Jahangir wrote his *Memoirs* in Persian. Shahjahan and Aurangzeb also kept up the literary tradition of their forefathers.

The Muslims brought with them the art of history-writing. Hindu literature, though otherwise very rich, is poor in

this branch of letters. It has books of great historical value, but nothing like a proper history of any period is to be found among them. Muslims, on the other hand, had charming records of the reigns of some of their Sultans. During the period under review, many great historians adorned the courts of the Delhi sultans and have left valuable accounts of the rule of those Emperors. Among these were Ferishta, Abu'l Fazl and Kafi Khan. Ferishta and Abu'l Fazl lived in the time of Akbar, and the latter, in his *Aini Akbari* and *Akbarnama*, has left a valuable account of the reign of that great monarch. Kafi Khan lived in the time of Aurangzeb, and as the Emperor did not like the writing of history, the historian whose real name was Muhammad Hashim, wrote his history in secret and thus got the name of 'Kafi' which means 'concealed'. Besides, some of the Emperors wrote their own memoirs which, in charm and gracefulness, rank among the best of their kind and are invaluable from the historical point of view.

Historical Literature

Vernacular literature also received a great impetus during this period. Thus, while the Bengali literature was enriched by the writings of Krittivas, Kasidas, Bharat Chandra and Ramprasad, the Marathi literature was raised in popular estimation through the writings of Tukaram. Tulsidas wrote his works in Hindi which are even now admired by thousands.

Vernacular Literature

Another but not less important effect of the Muslim conquest of India was the renewal of the old connection of India with the outer world which was lost with the decline of Buddhism in India. The Hindus no longer went outside their country as they used to do before. But in the fourteenth century when the Muslim rule was firmly established in India the external trade of India revived. When Vasco de Gama came to India at the end of the fifteenth century the

Trade and Commerce

sea-borne trade of India was practically a Muslim monopoly though Bengali, Coromandel and Gujarati merchants had some share in it. Malabar was the chief seat of the trade of the Indian seas. The imports included gold and silver from Sumatra and Java, animals, principally horses, from Arabia and Persia, raw silk, copper, tin, zinc, lead, ivory and similar other things, articles of luxury such as European wines, African slaves, china goods, perfumes, etc. The exports consisted of the fine textile fabrics of India—muslins and calicoes—pepper, ginger and other spices, opium and other drugs. The inland trade was carried on along rivers and roads which were mostly unmetalled. The caravan route from Delhi to Patna lay through Aligarh, Fathpur, Allahabad, Banaras, Moghal Serai, Sasaram and Patna. From Patna to Balasore there was another caravan route which passed through Monghyr, Rajmahal, Kasimbazar, Hughli and Balasore. As regards the chief articles of trade Bengal muslin and rice were sold all over Northern India, indigo and textiles were the chief articles of trade in Sind. Gujarat imported foodstuffs from the North and East. The South did not carry on much inland trade with the North—it was mostly self-supporting.

The Muslim Empire in India at its height extended even to Afghanistan; and merchants from Bokhara, Samarkand, Balkh and Persia came to this country through the North Western passes with much merchandise. It is recorded that as many as 14,000 camel-loads annually passed through the Bolan Pass in the reign of Jahangir. Commerce by sea also received a great impetus. Heavily laden ships left the busy ports of India for Ceylon, Sumatra, Java, Siam and China.

Foreign Travellers

Much light has been thrown on the state of the country by the accounts of foreign travellers who visited India from time to time. The most important of these were Bernier and Manucci, besides Captain

Hawkins and Sir Thomas Roe, of whom mention has already been made.

Bernier, a French physician, visited India when the sons of Shahjahan were fighting with one another for the throne. He remained in this country long enough to see the success of Aurangzeb whom he praises for his skill and shrewdness. He travelled widely in Northern India and in his tour met another French traveller, Tavernier and the two men travelled in company for some time.

Bernier

Bernier's narrative gives a faithful picture of the state of the country. He refers to its richness and especially of Bengal, which, he says, abounded in wealth and prosperity and had many large towns. But the country showed impending signs of decay. " In the mirror which Bernier holds up to our gaze we see the Mughal Empire steadily impelled towards its doom by a multitude of various evils. Its emperors were weak, vacillating and vicious, its chief men opportunists and time-servers, its provincial governors rapacious, oppressive, and ambitious, its military leaders corrupt, luxurious, and destitute of energy, its rank and file demoralized and spiritless, its peasantry crushed beneath more than Verrine-extortion, its judges arbitrary and uncontrolled, save possibly by the King himself in capital cases. "

Though Manucci, an Italian runaway boy, was in India at the same time as Bernier, he formed quite a different opinion about the great hero of the time, Aurangzeb, whom he greatly disliked and even hated. After visiting many places, he came to India, just before the outbreak of the war among the sons of Shahjahan. He enlisted as an artillery-man in Dara's service and fought for him in the battle of Samugarh. On the execution of Dara, he adopted medicine as his profession, and practised it for several years. For curing an illness of a wife of Shah Alam he was taken into the service

Manucci

of that prince and stayed with him for some years. Then after many misfortunes and adventures, he finally settled down in Madras and died in 1717.

Manucci has left behind a very valuable and interesting account of Mughal India in his book " Storia Do Mogor. " He had a great dislike for Aurangzeb and refused to take service under him on the death of Dara. Historians generally take Manucci's statements with a grain of salt, for " his romantic attachment to Dara Shukoh, his first master, possibly made him unfair to Aurangzeb. " But, as his scholarly English editor says, " A man who wades through slaughter to a throne " cannot be held up as a model of all the virtues, and " for the later years of the reign of Shahjahan and for the 50 years of Aurangzeb, Manucci is a writer whose statements cannot be ignored. "

Questions:

(1) Who are the Sikhs? What do you know about their early history?
(2) Who were the Sikh gurus? Sketch the life of the most important of them.
(3) How does the Sikh religion differ from Hinduism?
(4) Who were the Peshwas? What do you know about the most famous among them?
(5) How is the third battle of Panipat a turning point in the History of India? How did it end?
(6) Sketch briefly the system of administration, inland and foreign trade and commerce during the rule of the Mughals.
(7) Name some of the foreign travellers who visited India in the 17th century. What account have they left about the country?

A. D.	INDIAN HISTORY	ENGLISH HISTORY	
1500		1509-1547 Henry VIII	The Tudors 1485-1603
	1526 First Battle of Panipat		
	1526-1530 Babur		
	1530-1540 Humayun		
	1540-1545 Sher Shah		
1550	1542 Akbar born		
	1555-1556 Humayun again	1558-1603 Elizabeth	
	1556 Second Battle of Panipat	1564-1616 Shakespeare	
	1556-1605 Akbar		
	1567 Third Siege of Chitor	1588 Spanish Armada	
1600			
	1605-1627 Jahangir	1603-1625 James I	The Stuarts 1603-1649
	1608-1611 Hawkins at Mughal Court	1608-1674 Milton	
	1615-1618 Sir Thomas Roe at Mughal Court	1620 Pilgrim Fathers found New England	
	1627-1658 Shahjahan	1625-1649 Charles I	
	1628 Birth of Sivaji	1628 Petition of Right	
		1642-1648 Civil war	
1650		1649-1660 Commonwealth in England	
	1658-1707 Aurangzeb	1660-1685 Charles II	The Stuarts 1660-1714
	1680 Death of Sivaji		
		1685-1689 James II	
1700		1689-1702 William III	
	1707-1712 Bahadur Shah	1702-1714 Q. Anne	
		1714-1727 George I	The Hanoverians 1714 –
	1723 Deccan independent under Asaf Jah	1727-1760 George II	
1750	1740 Bengal independent under Alivardi Khan		

Time Chart: 1500 A.D. to 1750 A.D.

(Scale: 1 in=50 years)

BOOK III

MODERN INDIA

CHAPTER I

Europeans in India

Beginnings of British Rule

The Dutch—The English East India Company—Their early Settlements—The French in India—Dupleix—War in the Carnatic—Robert Clive—Siege of Arcot—Decline of French Power in India—The English in Bengal—Siraj-ud-daula—Plassey—Mir Jafar—Conflict with the Dutch—Lally—Wandiwash—Mir Kasim—His hostile attitude to the English—Battle of Buxar—Clive, Governor of Bengal—Grant of Diwani—Clive's Reforms—Main Conditions of Permanent Rule—Double Government—Retirement of Clive—His Character—Haidar Ali—First Mysore War—Haidar and the Marathas.

Leading Dates and Events

1600 Formation of the English East India Company.
1639 Purchase of the site of the present Madras.
1650 Foundation of a Trading Settlement at Hughli.
1664 Establishment of the French East India Company.
1674 Foundation of Pondicherry.
1690 Foundation of a Trading Settlement at Kalighat.
1742 Dupleix appointed Governor of Pondicherry.
1746 Hostilities with the French.
  Madras taken by the French.
1748 Death of the Nizam, Asaf Jah.
  Restoration of Madras to the English.
1749 Death of Anwar-ud-din, Nawab of the Carnatic.
1751 Siege of Trichinopoly by Chanda Sahib and the French.
  Defence of Arcot by Clive.
1752 Surrender of Trichinopoly by the French.
  Death of Chanda Sahib.
1754 Recall of Dupleix.
1756 Chandernagore taken by Watson and Clive.
1757 Battle of Plassey.

1758 Arrival of Lally at Pondicherry.
Capture of Fort St. David by Lally.
Successful English defence of Madras against French attacks.
1760 Battle of Wandi wash.

India was ruled until recently by a European nation, the English. How did this happen? We have read before of the coming of the Portuguese and of their settlements in this country. For about a hundred years the whole trade between Europe and India was in the hands of the Portuguese. They drove the Arab traders from the Red Sea and Persian Gulf. But they did not get on well with the people of India; their officials were neither wise nor just; and they used force to convert Indians to the Christian religion. Soon stronger European rivals began to appear. The first among these were the Dutch from Holland—men stronger and sturdier than the Portuguese and at that time the best sailors of Europe. They drove the Portuguese out of many of their settlements, and took possession of Ceylon which they held up to the end of the eighteenth century, and of Java which they held till recently.

The Dutch

Before long, however, the English traders showed themselves to be the strongest. In 1600, about one hundred merchants of London formed a Company called the East India Company for the purpose of 'trading into the East Indies.' The Portuguese and the Dutch tried to hinder them, but the English fleet defeated the Portuguese and established a strong factory at Surat. In 1639, they purchased the site of what is now Madras, and in 1661, the Portuguese gave the island of Bombay as part of the dowry of a Portuguese princess, who married Charles II of England. A trading settlement at Hughli had been founded in 1650, and in 1690, Aurangzeb gave the English merchants permission to found a settlement at Kalighat. Soon after a fort was built there called Fort William in honour of William III,

The English East India Company

Their Early Settlements

the reigning king of England. We have now to trace the events by which the English who had settled so long in the country as mere traders, came, in the end, to rule it. Two of the English settlements only have here to be taken into account, the one at Calcutta with Fort William and the other at Madras with Fort St. George.

Meanwhile, the French Emperor Louis XIV, cherishing ideas of an Asiatic dominion, had consented to the formation of the French East India Company, which, to begin with, bought Pondicherry and Chandernagore, where they established their trading stations. In 1742, a man of great ability was sent out from France as Governor of Pondicherry, Joseph Francis Dupleix. His ambition was to found a French Empire in India. The outbreak of war in Europe between France and England gave him the desired opportunity of attacking the English settlements. He took Madras in 1746 and, with a small French army, defeated the vastly superior army of Anwar-ud-din, Nawab of the Carnatic, who had attacked him, being jealous of the growing French power. This battle for the first time clearly showed to Europeans and Indians the superiority of European troops in discipline, training and leadership. Madras was restored to the English in 1748, when France and England made peace in Europe, but during the next few years, the influence of the French steadily grew. About this time there were in the Deccan and Southern India several independent or semi-independent rulers besides the Nizam of Hyderabad, e.g. the Nawab of Arcot, who ruled over the Carnatic as a deputy of the Nizam, the Rajas of Trichinopoly and Tanjore, and a number of local chiefs.

French in India

Dupleix

In 1748, the Nizam, Asaf Jah, died, and the position was claimed both by his son Nasir Jang, and grandson Muzaffar Jang. About the same time a dispute arose over the Nawabship of Arcot. On the death of the Nawab, Dost Ali, the Nizam appointed Anwar-ud-din as his successor. But

Chanda Sahib, a son-in-law of Dost Ali, wanted to become Nawab in place of Anwar-ud-din. Muzaffar Jang and Chanda Sahib asked Dupleix to help them, and he gladly availed himself of this chance of extending his power. A force was soon organised and sent to the aid of Chanda Sahib. Anwar-ud-din was killed in battle, and Chanda Sahib made Nawab. The French took Arcot, after which Nasir Jang was also killed. Muzaffar Jang became the Nizam and the French influence at Hyderabad greatly increased. The new Nizam gave the French large tracts of land and had a town built which he called Dupleix Fatehabad. The son of Anwar-ud-din, Muhammad Ali, had fled to Trichinopoly, but Chanda Sahib followed and laid siege to the town. Muhammand Ali then appealed to the English at Madras for help.

War in the Carnatic

The decisive moment had come. Was England or France to be the ruling power in the Deccan? England's opportunity had come, and the man who could take it was not wanting.

In 1744 there had come out to Madras as a 'writer', i.e., clerk, in the East India Company's service a youth, 19 years old, named Robert Clive. He was the son of an English country-clergyman, and had not done well at school, where he was idle and unruly and the leader of all mischief. But very early he showed himself as strong-willed and daring, and one of his teachers was sagacious enough to see the 'hero in him'. The writer's work at Madras soon disgusted him. He had fits of depression. It is said that he made several attempts to shoot himself, but the pistol missed fire each time, and Clive remarked to a friend who happened to come in, 'Then I am reserved for something great.' When Madras was taken by the French, Clive was among the prisoners, but escaped in disguise and joined the defenders of Fort. St. David.

Robert Clive

His courage and military skill soon attracted the attention of the commanding officer, and Clive was made an officer. When Muhammad Ali, shut up in Trichinopoly, implored the help of the English, Clive proposed a most daring plan to the council of Madras. "We are not strong enough," he said, "to raise the siege of Trichinopoly; but let us capture Arcot, the capital of the Carnatic, which is but



TRICHINOPOLY FORT

weakly guarded." The bold plan was accepted, and Clive was appointed to carry it out. With only 200 English soldiers and 300 Sepoys he marched on Arcot; the garrison there was taken by surprise and fled. Clive knew that he would soon be besieged in the place; so he had the walls of the old fort repaired and got in stores of food. Before long, an army of 10,000 men including some French troops was sent by Chanda Sahib, and

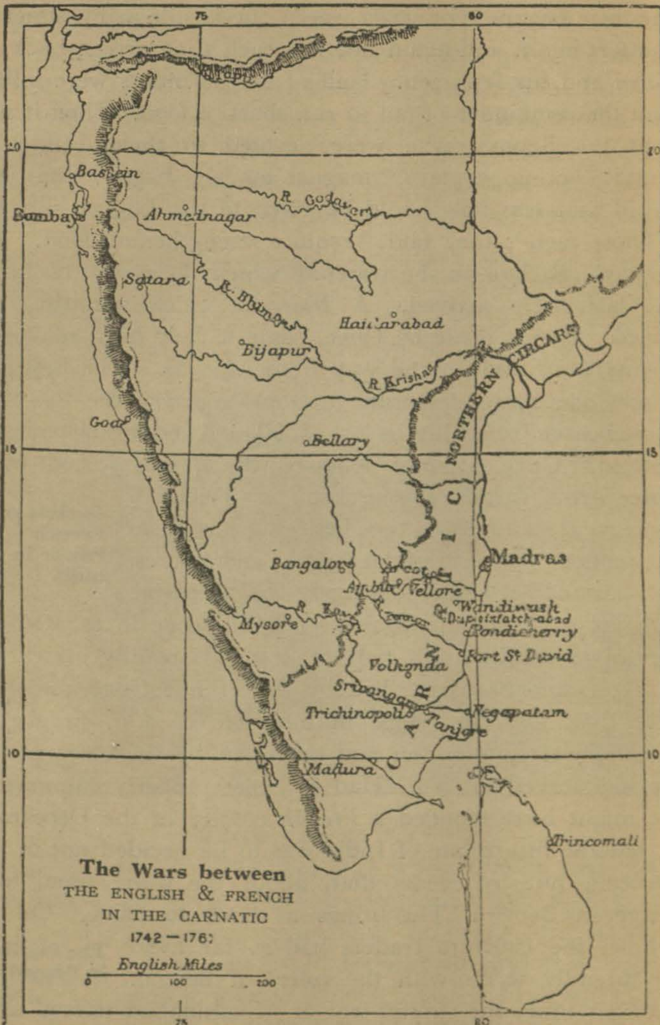
Siege of Arcot

the siege began. For seven weeks, the hostile army attacked the fort again and again but was each time driven back by Clive and his few men. Half of the defenders were killed, and the remainder began to run short of food. Then it was that the Sepoys, who were devoted to their wonderful, brave, young captain, magnanimously begged that the grain that was left should be given to the English soldiers. 'Those men', they said, 'require strengthening food. We Sepoys can live on the water in which the rice is cooked.' At last, help arrived. A Maratha chief, admiring the heroic defence made by Clive, came to help him; reinforcements were also on the way from Madras. The besiegers made one more desperate attempt to carry the fort, but were beaten back with the loss of 500 men and, losing courage, retired. Clive at once followed them, was joined by a force from Madras, marched on Trichinopoly and compelled the besieging army to surrender with all their guns and stores. Muhammad Ali was then made Nawab of the Carnatic. From this time French influence in the Deccan began to decline, and that of England steadily grew. In 1754, Dupleix was recalled by the French Government as they had lost confidence in him. He died in France in great poverty, forgotten and neglected by the Government he had served so well. Had he been properly supported, he might have founded a French empire in the Deccan.

Decline of French Power in India

But the future fate of India was to be decided not in the Deccan, but by events that, about the same time, took place in Bengal. This brings us back to Clive. On the whole, the Calcutta traders had so far lived on friendly terms with the rulers of Bengal. At that time, the capital was at Murshidabad named after the ruling Nawab, Murshid Kuli Khan, who had moved there the seat of government from Dacca. He was an able, enlightened and just ruler and earned the esteem and good-

The English in Bengal



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will of his subjects. On his death in 1725 his son-in-law succeeded him. He too was a just and considerate ruler and was succeeded by his son, Sarfaraz Khan who was not nearly so able as his predecessors. Taking advantage of the situation Allahvardi Khan, who had been governor of Behar, rebelled and having defeated and killed Sarfaraz assumed the reins of government. About this time the country was liable to periodical raids by the Marathas. Mention has been made of the Maratha Ditch which the English merchants at Calcutta had dug round the city. Nawab Allahvardi Khan allowed them to establish factories in Dacca and Patna. But he died in 1756, and his grandson Siraj-ud-daula, who succeeded him, was a weak and foolish young man. At about this time the English gave shelter to an officer of Siraj, whom he wanted to punish. The English also began to strengthen their fortifications against the Nawab's orders. Incensed at this, the Nawab marched on Calcutta and, after a short siege, took Fort William, which was badly fortified and had only a weak garrison. The English women and children and some of the defenders had escaped; but several were made prisoners, and confined in the Fort. Clive, who had been to England on leave, returned as Governor of Fort. St. David on the very day that the news from Calcutta reached Madras. There was at once a furious outcry and an expedition was fitted out under the command of Clive and Admiral Watson. They reached Calcutta towards the end of the year 1756. Calcutta and Hughli were taken, and the Nawab's troops routed everywhere. The frightened Nawab sued for peace and a treaty was concluded, by which the Company recovered all its possessions and gained permission to fortify Calcutta. But, meanwhile, the Nawab sought the help of the French at Chandernagore to drive out the English from Bengal. Clive, finding this out, at once occupied Chandernagore.

Siraj-ud-daula

Siraj was surrounded by a number of base, mean, intriguing courtiers, who were more sycophants than advisers, and they entered into a plot to depose him. His Commander-in-chief, Mir Jafar, who was one of them, sent word to Clive that if the English would help him to dethrone Siraj and make him Nawab, he would grant them valuable privileges. When Clive saw the moment had come, he marched out with an army of 500 Europeans, 2,100 Sepoys and 10 guns to meet the Nawab on the field of Plassey, near Murshidabad, with an army of about 70,000 men and 50 guns served in part by French gunners.

Opposed to such a superior force, Clive hesitated and called a council of war. Only seven out of twenty officers **Plassey** voted for an attack. Clive spent a night in anxious thought; but in the morning he had made up his mind. It was to be battle The small English force attacked, but had to fall back before the fire of the enemy's artillery. A heavy shower of rain came on. The Nawab's gunners went on firing, exposing their powder which became damp and useless. Meanwhile, the English had stopped firing and had a large stock of powder. The Nawab, thinking that the English guns had also become useless by the rain, ordered his cavalry to charge; but when close to the English guns, they were met by a terrific fire, and at once thrown into wild confusion. Mir Jafar cunningly begged the Nawab to make off so as to save his life. The Nawab, thoroughly frightened, fled, and his entire army began to waver. Then Clive ordered a general advance of his troops, and the whole army of the Nawab gave way. The small band of Frenchmen and Indian soldiers led by Mohanlal, indeed, made a gallant resistance, but they were overwhelmed. A general rout and confusion followed. When the sun set on the field of Plassey, the future of Bengal was determined, and with it that of the whole of Northern India. Siraj was

arrested and put to death. Mir Jafar was made Nawab of Bengal; but he had to pay to the English and other European merchants of Calcutta large sums of money to make good their losses. He had also to pay large sums of money to the officers. At the same time he made over to the Company a large tract of land round Calcutta (now called 24 Parganas) with all Zamindari rights. Clive next easily repulsed an attack on Bengal, made by a son of the Emperor of Delhi, called the Shahzada, who was assisted by Nawab Shuja-ud-daula of Oudh. Next, he turned his attention to the Dutch who had settled in Chinsura, and, jealous of the growing power of the English, were preparing to make war on them. Clive defeated them, took Chinsura and captured some of their ships at the mouth of the Hughli. He finally allowed the Dutch to keep that place only as a trading station. Soon after, in 1760, Clive resigned his governorship and sailed for England in February, nominating Mr. Vansittart as his successor.

Mir Jafar

Conflict with the Dutch

After the battle of Plassey, French power was finally crushed in Bengal. A war known as the Seven Years' War between England and France broke out in Europe, soon after Clive's return to India in 1756. After the fall of Chandernagore and the death of Siraj-ud-daula, the struggle between the French and the English began again in the Deccan. The French Government sent out Comte de Lally as Commander-in-chief of their army. He reached Pondicherry in 1758, and attacking Fort. St. David, succeeded in taking and destroying it. But he was a cruel and short-sighted man, and had none of the qualities of a good general. Money was scarce at Pondicherry and Lally plundered a Hindu temple and had the Brahman priests killed. He gathered together all the French soldiers and attacked Madras. Major Lawrence defended the town for

Lally

nine weeks till the English fleet arrived, and the French withdrew.

This was in 1759, and the same year Clive sent Colonel Ford to besiege Masulipatam. The town fell and a large number of Frenchmen were taken captives. At the decisive battle of Wandiwash which followed at the beginning of the next year the English under Colonel Coote defeated the French, and for all time the idea of a French Empire in India ended. Lally was taken prisoner. When the Seven Years' War ended in 1763 the French were given back Pondicherry and Chandernagore as trading stations.

Wandiwash

Clive's departure from India was followed by a period of very bad government. Many servants of the Company used the situation as a means of enriching themselves. With the help of their agents they oppressed and plundered the people. Their greed for money was inordinate, their desire for presents insatiable. The example of highly-placed officers, even Members of the Council, in accepting valuable presents with pleasure was imitated by their subordinates. Thus Bengal which was a rich and flourishing country before the battle of Plassey, was mercilessly fleeced and the Nawab found himself unable to meet the demands of the Company's officers. New troubles were brewing. The Shahzada had become Emperor, with the title of Shah Alam II. Again with the help of the Nawab of Oudh he invaded Bengal, but their armies were defeated by a small English force near Patna. The Council in Calcutta then, rather unjustly, deposed Mir Jafar as too weak to rule and as being responsible for the troubles, and his son-in-law, Mir Kasim, was made Nawab in his place. In return, he ceded to the Company the districts of Burdwan, Chittagong and Midnapore. But Mir Kasim was an ambitious man and soon planned to drive the English out of the country altogether. He collected a strong

Mir Kasim

army and moved his capital from Murshidabad to Monghyr. He was then much further away from the English, and he entered into an alliance with Shah Alam and the Nawab of Oudh. A dispute soon arose with the Company about the taxes on goods going up and down the rivers. In 1762, Mir Kasim raised the question of the privilege granted to the Company by the old Mughal Emperors, allowing its goods to pass up and down the rivers free of duty. After the battle of Plassey, this privilege had been extended to the servants of the Company who traded on their own account. The favour had been greatly abused, for the Company's officials sold the right to Indian traders who used their names. Mir Kasim tried to stop these abuses and, when he was unable to do so, abolished all duties. The Council grew suspicious of him and Mr. Ellis, the governor of the Patna factory, thought of capturing that city. But the Nawab at once seized all the English residents in his dominions he could; and when his troops were defeated by an English force in three battles and Monghyr was taken, he had all his English prisoners at Patna, 148 in number, put to death by an adventurer, Walter Reinhard, nicknamed Samru. Thereupon, the English advanced, and took Patna, and the Nawab fled into Oudh.

His hostile attitude to the English

The Nawab of Oudh and Shah Alam joined their forces with the Nawab of Bengal and marched against the English with an army 50,000 strong. But the English force commanded by Major Munro attacked and totally defeated the combined forces at Buxar, in 1764. The English advanced as far as Allahabad, and the whole of Bengal was now in the hands of the Company. The proud Nawab of Oudh had been humbled, and Shah Alam, the Mughal Emperor, came to the English camp to sue for peace. Mir Kasim fled and was never seen again.

Battle of Buxar

When the news of the war with Mir Kasim reached England, the Directors sent Clive, now Lord Clive, to India as Governor of Bengal and Commander-in-chief. By the time he landed here, all fighting was over, and Clive went up to Allahabad to arrange terms of peace. The emperor made over to the Company the *Diwani*, the right to collect all taxes in Bengal, Behar and Orissa, but the criminal jurisdiction was left to the Nawab of Bengal. The Emperor, in return received the Doab, and the Company agreed to pay him a tribute of 26 lakhs a year. The Nawab of Oudh was given back his dominions excepting Allahabad and Kara (Corah) which were given to the Emperor, in return for which he had to pay all the expenses of the war and to be an ally of the English.

Clive, Governor of Bengal

Grant of Diwani

When all this was settled, another great and heavy task awaited Clive. It was well-known to the Directors of the Company that much of the recent troubles in Bengal was due to the misbehaviour of the Company's servants. Instead of attending to their duties, they spent their time making money by private trade. They took presents and bribes, and even extorted money when they had a chance. The military officers and troops had also become accustomed to very high extra-allowances (*batta*) when on active service. Clive had come out with special orders to put an end to all these evil practices. He knew, of course, that any serious attempt to cut down the income of his countrymen would make him very unpopular, but he who had proved himself a most valiant man on the battle-field now showed that he possessed also that high kind of courage which enables a man to do what is right, although he knows that he will be misjudged and hated for doing so. In spite of opposition and threats, he carried out the needed reforms. The taking of presents by civil and military officers was forbidden, *batta* was cut down and the servants of the

Clive's Reforms

Company were strictly forbidden to trade on their own account. At the same time, Clive took care to raise the salaries of the Company's servants, so that they had enough to live on comfortably. Clive could not indeed stop all corruption at once, but he showed the way. And in doing so, he rendered his country a service quite as valuable as he had rendered on the battle-field. For the great conditions of permanent rule are two: the people ruled must clearly see that the ruling power is strong enough to put down all internal disorder and protect them from external enemies, and they must be convinced that the rulers are just and fair in all their dealings.

Main conditions of Permanent rule

Mir Jafar who had been again made Nawab of Bengal after the battle of Buxar, died in 1765, and thenceforth the Nawab was the Company's man. But as it was difficult for the Company to carry on the whole administration of the province, Clive introduced what is generally known as the 'Double Government.' By this the Company took charge of the army and finance, while the collection of revenues and administration of justice and police were left in the hands of two men—one Muhammad Reza Khan of the Nawab's family was to act as the Nawab's deputy in Murshidabad, while a Hindu Raja, Sitab Roy, was posted with equal powers at Patna. They were responsible to the Company for the collection and payment of taxes, and the Company did not interfere with them so long as they supplied them with money. For obvious reasons this arrangement did not last very long.

Double Government

In 1767, Clive retired from India for good. His enemies in England brought a charge against him for corruption and mismanagement of Indian affairs, but the House of Commons declared that he had rendered great and meritorious services to his country. Clive had never been a strong man, and the Indian climate had told on his health. To this was added the

Retirement of Clive

anguish of mind due to the charges brought against him. In a fit of passion, he put an end to his life in 1774, when only forty-nine years old. On a tablet placed to his memory on the walls of his old school the following words are engraved—" Twice Governor of Fort William in Bengal, he won the love of the native peoples and left the administration pure. " Clive had faults, as every one has, but he was a great man. He was not only brave, self-reliant and persevering, but he was a great statesman. He was far-sighted enough to see that the

His Character



Lord Clive

Company could not remain a mere trading body, but must take a part in restoring peace and strong central government to India. In this belief he worked all his life. When matters turned out as he foresaw, he showed generosity and tact in dealing with the conquered rulers,—a fact which show-

ed that he had a real perception of what should be done. When Warren Hastings was appointed the first Governor-General, Clive wrote him a letter, giving him advice about his conduct in India. His words may give to all of us useful lessons of life. He told Warren Hastings " to set the public interest above all private claims, to trust his own judgment rather than that of others, to plan carefully and act daringly in time of danger, never to entertain a thought of failure till misfortune actually happened and even then to set to work upon new schemes with a conviction that time and perseverance would get the better of everything." It is not too much to say that, if Clive had been an Indian, his memory would have lived among the people as the " Saviour of Bengal ".

Haidar Ali

A new power had sprung up in Clive's time in Southern India. In 1761, a bold adventurer named Haidar Ali, who at first collected and organised a small but sturdy band of troops and had been later taken into the service of the Raja of Mysore, dethroned the Raja. He took into his own hands the government of Mysore, which had been an independent kingdom under Hindu Rajas since the battle of Talikota (1565). Having become ruler, Haidar Ali formed a strong army drilled by French officers and began to extend his territories. His ambition was to make himself master of the whole of Southern India and his activities soon brought him into conflict with the Marathas, the Nizam and the English. Taking advantage of the defeat of the Marathas at Panipat, Haidar annexed some of their territories. The Peshwa Madhav Rao then led an army against Haidar, defeated him and forced him to restore the territories he had occupied and pay 35 lakhs of rupees. But

First Mysore War

this defeat did not dishearten him. He went on strengthening his army and induced the Nizam of Hyderabad to join him in an attack upon the English. The allies were at first severely defeated

by an English force under Colonel Smith; but the Madras Government at that time was weak and incompetent. Haidar made a bold dash for Madras at the head of 6,000 cavalry, and so frightened the Government there that they not only made peace with him, but even signed a treaty promising mutual assistance. Haidar again attacked the Marathas, but he was totally defeated and even besieged in his own capital (1771). He then called upon the Madras Government for help under the treaty, but they refused on the ground that he had attacked the Marathas without their consent. Haidar then had to come to terms with the Marathas, by paying a heavy indemnity, and promising annual tribute.

Haidar and the Marathas

Questions:

(1) Who were the first European nations to come to India? State the causes for their decline.
(2) What were the first English settlements in India? How were they got?
(3) Who were the Dutch? Have they at present any settlement of their own in India? What are they?
(4) Who was Dupleix? What were his ambitions? How far was he successful?
(5) Why did the French and the English join the Carnatic Wars?
(6) When and how did the French lose their influence and power in the Deccan?
(7) Write what you know of:—
 (*a*) Muhammad Ali.
 (*b*) Comte de Lally.
(8) Why did the English at first make Mir Jafar the Nawab of Bengal and then depose him?
(9) Write what you know about the "double government" introduced by Clive in Bengal. Why did it not last long?
(10) Discuss Clive's character.

CHAPTER II

Struggle for Supremacy

Famine in Bengal—Warren Hastings—His Reforms—The Rohilla War—The Regulating Act—Hastings and his Council—The Marathas: Madhav Rao Peshwa—First Maratha War—Second Mysore War—Porto Novo—Haidar's Character—Treaty of Mangalore—Chait Singh—The Begums of Oudh—Impeachment of Hastings—Pitt's India Act—A New Era—Lord Cornwallis—His Reforms—The Permanent Settlement—Its Defects—Third Mysore War—Treaty of Seringapatam—Sir John Shore—Policy of Non-Interference and its Effect—Nana Farnavis—Mahadaji Sindhia—Ahalya Bai—Lord Wellesley—Subsidiary Alliance—The Nizam and the Subsidiary Alliance—Fourth Mysore War—Surat, Tanjore and the Carnatic annexed—Oudh Affairs—The Marathas—Second Maratha War—Third Maratha War—Sir George Barlow—Mutiny at Vellore—Lord Minto—Ranjit Singh—Treaty of Amritsar—Expedition against Mauritius and Java—Lord Hastings—The Nepal War—The Pindaris—Last Maratha War—Spread of Education and Progress——Lord Amherst—First Burmese War—Bharatpur Taken.

Leading Dates and Events

1770	Famine in Bengal.
1772	Warren Hastings, Governor.
1772-1774	Measures of Reform.
1773	The Regulating Act.
1773-1774	The Rohilla War.
1774	Hastings becomes first Governor-General.
	Establishment of the Supreme Court at Calcutta.
1775	First Maratha War begins.
	Cession of Banaras to the Company.
	Execution of Nanda Kumar.
1778	War with France.
	Occupation of French Settlements in India.
1780	Second Mysore War begins.
1781	Battle of Porto Novo.
	Chait Singh affair.
1782	Affairs of the Begums of Oudh.
	Treaty of Salbai.
	Braithwaite defeated by Tipu.
	Death of Haidar Ali.
1784	Treaty of Mangalore.
	Board of Control appointed.
	Pitt's India Bill.
1785	Resignation of Hastings.

1786-1790	Measures of Reform.
1786-1793	Lord Cornwallis, Governor-General.
1788	Impeachment and trial of Hastings begins.
1790	Third Mysore War.
1792	Treaty of Seringapatam.
1793	Permanent Settlement in Bengal.
	Sir John Shore, Governor-General.
1794	Death of Mahadaji Sindhia.
1795	Battle of Kharda, The Nizam defeated by the Marathas.
1796	Baji Rao II becomes Peshwa.
1798-1805	Lord Wellesley, Governor-General.
1799	Fourth Mysore War.
	Death of Tipu.
	Mysore restored to the Hindu Dynasty.
	Annexation of Surat and Tanjore.
1800	Death of Nana Farnavis.
1801	Annexation of the Carnatic.
	Annexation of the Ceded Districts of Oudh.
1802	Treaty of Bassein.
1803	Second Maratha War.
	Battles of Assaye, Argaon and Laswari.
	Capture of Aligarh.
	Cession of Cuttack.
1804	Third Maratha War.
	War with Holkar.
	Defeat of the English under Col. Monson.
	Battle of Deeg. Holkar defeated.
1805	Lord Cornwallis, Governor-General for the second time.
1805-1807	Sir George Barlow acts as Governor-General.
1806	Mutiny at Vellore.
1807-1813	Lord Minto, Governor-General.
1809	Treaty of Amritsar with Ranjit Singh.
1810	Expedition to Mauritius.
	Conquest of Java.
1813	Renewal of the Company's Charter.
1813-1822	Lord Hastings, Governor-General.
1814-1816	War with Nepal.
1816	Treaty of Sagauli.
1817	The Pindari War.
	Last Maratha War.
	Battles of Kirkee, Ashti and Koregaon.
1818	Surrender of Peshwa Baji Rao II.
	First Vernacular Newspaper Published.
1819	Capture of Asirgarh.
	End of Maratha War.
1821-1823	Lord Amherst, Governor-General.
1824	First Burmese War.
1826	Fall of Bharatpur.
	Treaty of Yandabu.

When leaving India, Clive made over charge of the administration of the Company to Mr. Harry Verelst, who, after two years, handed the government on to Mr. John Cartier. Cartier's government is memorable for the outbreak of a terrible famine in Bengal which carried away more than a third of its population. We have seen before that Clive's 'double government' proved a failure, and the administration of the Company, though Clive did his best to reform it, was full of abuses. To reform the administration the Directors in England appointed in 1772, Warren Hastings, a very able man of unimpeachable character, as Governor of Bengal. Warren Hastings had come out to India as a writer of the Company and worked in various subordinate capacities till 1760, when he was made a member of the Council at Calcutta. Throughout his career he gave many proofs of his love of justice and honesty, and enjoyed the absolute confidence of his superiors. When he became Governor, he set himself to bring about total reform in the administration of the province. Clive had only gained territories, but it was Warren Hastings who laid the real foundation of the British Empire in India. He first turned his attention to the tax-collectors. He removed the Indian tax-collectors and appointed British officials, each in charge of a district. The revenue-offices were transferred from Patna and Murshidabad to Calcutta where a Revenue Board was created. Calcutta thus became the official headquarters of the British possessions in India, a position which it held for a century and a half when Delhi again became the capital of India. Courts for the administration of civil and criminal justice were set up in each district, and two similar Courts of appeal were established in Calcutta.

Famine in Bengal

Warren Hastings

His Reforms

He then turned to other important matters. He cut down the allowance of the Nawab of Bengal by one-half and suspended the pension of the Emperor Shah Alam, who had gone over to the side of the Marathas at their instigation and made over to them the districts of Kara and Allahabad which he had got from Clive. Hastings argued that these districts were granted to Shah Alam on condition that he would remain friendly to the Company, but as he had gone over to the Marathas, who were enemies of the Company, these districts were forfeited. Hastings sold them to the Nawab of Oudh who was friendly with the English. Shortly after, the Nawab, who wanted to seize Rohilkand, asked Hastings to help him with troops and offered him 40 lakhs of rupees for assistance. Hastings suspected the Rohillas to be in alliance with the Marathas and so agreed to the proposal. In the battle that followed, the Rohillas fought very bravely, but lost their country which was added to Oudh.

The Rohilla War

Meanwhile, Indian affairs had attracted the attention of the British Parliament, and Lord North, then Prime Minister of England, interfered. Accordingly, at his instance, an Act was passed in 1773, which was called the Regulating Act. This made the Ccmpany responsible to Parliament. According to the provisions of this Act, a Governor-General with four Councillors was appointed for the province of Bengal, to which the provinces of Madras and Bombay were subordinated. A Supreme Court was established in Calcutta with a Chief Justice and three other judges.

The Regulating Act

Hastings was appointed the first Governor-General and the four Councillors were General Clavering, Colonel Monson, Sir Philip Francis, and Mr. Richard Barwell. Hastings had much trouble with the first three, as the Act by which they were appointed was "defective as to the nature and extent of the authority exercisable by the Governor-General

and his Council, as to the jursidiction of the Supreme Court, and as to the relation between the Bengal Government and the Court." The Act did not clearly set forth what law the Court would administer and especially it did not empower the Governor-General to veto the decision of the Council, three of whose members could easily unite to out-vote him.

Hastings and his Council

Troubles followed. Soon after the formation of the Council, Clavering, Monson and Francis combined together to oppose Hastings in everything he did. They encouraged the people to make charges of corruption against him. Chief among these accusers was a Brahman named Nanda Kumar, a man of high birth. He complained that Hastings had taken big bribes from the widow of Mir Jafar and other officers. Hastings, however, brought a countercharge of conspiracy against him. Then as this case was going on, one Mohan Prasad brought a charge of forgery against Nanda Kumar, who was tried before Sir Elijah Impey, the Chief Judge, convicted and sentenced to death. The execution of Nanda Kumar put a stop to further accusations against Hastings and the death of Monson, in 1776, placed Hastings in power in the Council.

The Marathas: Madhav Rao Peshwa

Soon after Hastings became Governor-General, war broke out between the English and the Marathas. After the death of Balaji Baji Rao, his son Madhav (Madho) Rao became the Peshwa and considerably revived the powers of the Marathas. Like his grandfather, Baji Rao, he was an ambitious statesman and an able general. He waged war with the Nizam and Haidar Ali and defeated them. To re-establish the Maratha power in Hindustan, he sent an army which not only defeated the Rajputs and the Jats but occupied the Doab. Delhi was captured and Emperor Shah Alam was induced to leave the protection of the English and to come

over to his side. But Madhav Rao died at an early age and was succeeded by his brother, Narayan Rao. Narayan Rao too was not destined to live long, for he was murdered and his uncle, Raghunath Rao, (Raghoba) who it was rumoured brought about his death, seized the Peshwaship and for some months held undisputed sway. But, soon afterwards, a posthumous son was born to Narayan Rao, and the infant was installed as the Peshwa by Balaji Janardan, better known as Nana Farnavis, and some other influential Marathas. The child was named Madhav Rao Narayan. A civil war broke out and the Bombay Government were asked by Raghoba to assist him. To this they agreed on condition that Raghoba would give the English Salsette and Bassein as the price of their assistance. War broke out in which the English sided with Raghoba. After some fighting a treaty was concluded in 1782 at Salbai near Gwalior, by which the English returned all their conquests, except Salsette and Elephanta. Raghoba was pensioned off and his son, then a boy, became the last Peshwa in 1795.

First Maratha War

We have read before that the English refused to help Haidar in his war with the Marathas. This he regarded as treachery on the part of the English and he never forgot or forgave it. He reinforced his army, officered it with French soldiers and awaited his opportunity. On the outbreak of war between France and England in Europe, Hastings who, after Clive's departure, had become Governor-General, seized Chandernagore, Pondicherry and even Mahe which was within Haidar's dominions. Haidar collected a large army and attacked Madras. The Madras Government was weak, and a force of about 10,000 men under Colonel Baille was totally routed. Sir Hector Munro of Buxar fame marched at the head of a large army, but was so thoroughly outnumbered that he had to seek safety in flight, throwing his guns and

Second Mysore War

ammunition into a tank. The implacable Haidar thus became a terror in the South. When this news reached Bengal, Hastings sent an army by land under Colonel Pearse and another by sea under the veteran general, Sir Eyre Coote. Coote would have met the same fate at the hands of Haidar as his predecessors, but for the French General who refused to help Haidar and sailed away. It was then that Coote gained a decisive victory over the Mysore army at Porto Novo on the 1st of July 1781.

Porto Novo

Early in 1782, Haidar Ali's son, Tipu, defeated Colonel Braithwaite in command of more than 2,000 men. But Haidar was again defeated, retired to Arcot and there, in December, 1782, he died. His last words were a request to his son to make peace with the English, about whose courage and bravery he was fully convinced. In many respects Haidar was a remarkable man. He has been truly called " Sivaji of the South ". From a common soldier he rose to be a powerful prince who threatened the possessions of the English in the Deccan. Like Sivaji he could neither read nor write, but unlike Sivaji he was very cruel. Though he hated the English, he was wise enough to realize that he was mistaken in going to war with them.

Haidar's Character

In spite of his father's advice, Tipu continued the struggle and, after some more fighting in which he was helped by the French, peace was signed in 1784 at Mangalore, by which conquests on both sides were restored.

Treaty of Mangalore

The wars with the Marathas and Haidar Ali and Tipu had greatly emptied the treasury that Hastings had filled by his reforms and careful management. Two of the ways in which he tried to meet this deficiency have been much condemned. He demanded from Chait Singh, the Raja of Banaras, a large contribution. The Raja owed his throne to the English and paid

Chait Singh

twenty-two and a half lakhs as yearly tribute. So he refused the demand. Hastings tried to arrest him, but he escaped and headed a revolt against the English. He was defeated, and fled to Bundelkhand. Hastings placed his nephew on the throne subject to an increased tribute.

The Begums of Oudh

The subsidy due by the Nawab of Oudh for the payment of British troops was heavily in arrears. He pleaded inability to pay, but suggested that the jewels and treasure which his mother and grandmother had received upon the death of his father, might be taken from them for the purposes of the State. Shortly after the deposition of Chait Singh, the Nawab met Hastings at Chunar where they had a conference. On the pretext that these two Begums were connected with Chait Sing's revolt, Hastings cancelled the arrangement made by the Company six years before, by which the right of the Begums to these jewels and treasure was acknowledged, and authorized the British Resident in Oudh to help the Nawab to obtain the money from the Begums by some means or other. To recover it, severe pressure was put on the ladies, and their servants were beaten. Whether Hastings knew about the cruelties perpetrated on them or not, "the employment of personal severities under the superintendence of British officers, in order to exact money from women and eunuchs, is an ignoble kind of undertaking" which in no way can be defended.

When the news of the two incidents reached England, there was such an outcry that the Directors threatened Hastings with dismissal, telling him to cancel his orders against Chait Singh and the Begums. At this Hastings resigned and left India in 1785.

After his return to England, Hastings was impeached by the House of Commons before the House of Lords. The main charges were his hiring of British troops to destroy the Rohillas, his treatment of Chait Singh and the spoliation

of the Begums of Oudh. After a very long trial in which the most eloquent and able lawyers appeared against him, he was acquitted of every charge. He died in 1818 in his eighty-sixth year, a comparatively poor man. The judgment of the Court has been regarded as a just one. Hastings made grave mistakes, but they were genuine mistakes. In the words of Mill, "There was not one of the chief rulers whom the Company had employed who would not have succumbed under the difficulties he had to encounter." A resolute, far-seeing statesman, he remains one of the great figures in British Indian history; and his devotion to duty justifies his bitter retort to his detractors: "I gave you all, and you have rewarded me with confiscation, disgrace and a life of impeachment."

Impeachment of Hastings

The affairs of India had been naturally much discussed during the closing years of the governorship of Warren Hastings. The English Government passed a Bill, called Pitt's India Act (1784), which took away from the Directors all their powers. It established what was called the Board of Control, presided over by a minister of the Crown, assisted by a Council of six members. All political power passed to this body, which became the real governing authority for British India. The defects in North's Regulating Act were put right by Pitt's India Act.

Pitt's India Act

With the Regulating Act which made the Council in Calcutta responsible to Parliament, and the India Act which established the Board of Control, began a new period of Indian history. It was natural that those who were simply traders should think only of trade. The East India Company had been started to carry on trade, but by a set of circumstances, which we have briefly outlined, a band of merchants had become the rulers of a region peopled by millions, not

A New Era

of their race. Warren Hastings was the first of a series of rulers, many of whom have been men of great intellect, energy, and steadfast purpose. Some of the early rulers may seem to have had the interests of the Company more at heart than those of the country. But speaking generally many of these rulers of India have done much for the good of the people. The record has been one of reform, improvement and kindly tolerance. The country has been developed, the population has greatly increased, the condition of the people has been improved, disease and famine have been fought and education has been spread.

When leaving India, Hastings made over the charge of the government to Sir John Macpherson, the senior member of the Council, who officiated as the Governor-General till the arrival of Lord Cornwallis in 1786. The statesman had no knowledge of Indian affairs; but he was honourable and just, and his services were of great value to India. Lord Cornwallis was by nature, a reformer, and he began at once to correct the abuses existing in all departments. There was still a great deal of bribery and corruption. Private trade, false musters of soldiers, illegal payments on contracts and all such sources of improper official profit were stopped. Officers of Government were forbidden to trade. Good salaries were paid to the servants of the Company so as to remove all excuse for dishonesty or undutifulness. Since the time of Lord Cornwallis it is pleasing to know that the purity of the services in India has been famous all over the world.

Lord Cornwallis

His Reforms

The name of Cornwallis will always remain connected with the Permanent Settlement. Under all the different lines of kings in India, Hindu and Muslim, the chief source of revenue had been the tax on land. The Mughal Emperors had divided their empire into districts for the purpose of taxation. Charge

The Permanent Settlement

over these was given to officials who were called *Zamindars*. They collected the taxes, paid a certain amount to the Government and were allowed to keep for themselves anything over that. The taxes were thus farmed out. This has always been a bad system, because the " farmer " wants as much as he can get from the poor peasants to increase his profits, and many complaints of the Zamindars' oppression were made to the Council in Calcutta.

Warren Hastings had leased out to the highest bidder the right to collect taxes for a term of years. For its share the Company had its own collectors and Revenue Boards were established in such centres as Dacca, Patna and Murshidabad. From 1777 to 1780 the Zamindars were granted only annual leases. In 1784, the English Parliament compelled the Company to assure the rights of Zamindars by a permanent arrangement. In 1786, the Directors ordered that a ten-year settlement should be made; and in 1793, Cornwallis introduced the Permanent Settlement in Bengal and Bihar, and shortly after he extended it to Banaras.

To remedy what was recognised as a most unsatisfactory state of affairs Lord Cornwallis took a step which was well-meant, but which we can all now see was unwise. He made the Zamindars into landlords instead of collectors of revenue. They had to pay a fixed rent to the Government. This rent was never to be altered whether the land went up or down in value. The chief defect of the system consists in the great loss to the Government who cannot now demand a larger amount than what was fixed in 1793, although the value of land had gone up very much. The introduction of this measure failed to improve the condition of the ryots, who were left absolutely at the mercy of the landlord whose tenants they were, so to remedy this legislation had to be passed later.

Its Defects

Lord Cornwallis was responsible for important legal reforms. He set up a civil court in each district and courts

of appeal in important centres. The criminal courts were presided over by the Civil Judges who held sessions.

Although Cornwallis was for peace so as to be able to carry on with his reform measures, he could not avoid war with Mysore. Tipu had an intense hatred of the English. He has been called "The Tiger of Mysore." He ravaged south-west India and in 1789, attacked Travancore which was under British protection. His ambition was to become king of all Southern India. Lord Cornwallis formed an alliance with the Nizam and the Marathas and declared war against Tipu. After a season of inconclusive fighting, Cornwallis, who took command himself, drove back Tipu and occupied Bangalore. But their provisions running short, the English had to retreat. In the following year, they advanced upon Seringapatam and laid siege to it. Seeing that the city must fall, Tipu asked for peace. The treaty of Seringapatam was signed in 1792, by which Tipu had to give up half of his dominions and pay the cost of the war. Two of his sons were given to Lord Cornwallis as hostages for their father's good conduct. The English received as their portion Coorg, Baramahal and Malabar, while the Nizam and the Marathas also received several districts.

Third Mysore War

Treaty of Seringapatam

Lord Cornwallis sailed for England in 1793, and Sir John Shore, a civil servant of the Company at Calcutta, who had been of the greatest service to Cornwallis in the carrying out of his reforms, became Governor-General. By the order of the Government in England, he adopted a policy of non-interference or 'let alone', which forbade interference in the affairs of the Indian States and required the maintenance of peace at all costs. But, as the Company were under treaty obligations to help some of these states, this was both

Sir John Shore

Policy of Non-Interference and its Effect

an unwise and unfair policy, and the English lost much of their prestige.

Taking advantage of this policy, the Marathas attacked the Nizam. At this time, the two prominent figures among the Marathas were Nana Farnavis, the Peshwa's minister, and Mahadaji Sindhia of Gwalior. The former was a shrewd politician and not only very ably managed the affairs of the Marathas in the name of the young Peshwa, Madhav Rao



NANA FARNAVIS

Narayan, but for a considerable time held the Maratha powers together against the disintegrating effects of the intrigues of the ambitious Raghoba. He joined with Cornwallis and went to war with Tipu and thus got a third portion of the Ceded districts. He attacked the Nizam and totally defeated him at the battle of Kharda (1795), where for the last time all the

Nana Farnavis

Maratha chiefs assembled under the leadership of the Peshwa. The Nizam had to give up half of his territories and agree to pay *Chauth* and *Sardeshmukhi*. But Nana's power did not last long. Tired of his galling tutelage, the Peshwa, Madhav Rao Narayan, committed suicide and was succeeded by Raghoba's son, Baji Rao II, a hereditary foe of Nana. This led to dissensions among the Marathas, Nana was arrested and imprisoned, but shortly afterwards reconciliation was effected and Nana was set free. Though he regained some of his previous influence and power, he could not stop the dissensions which had set in and with his death in 1800 " departed all the wisdom and moderation of the Maratha government. ". Though inordinately ambitious, Nana's public conduct was often prompted by the sincere feelings of a patriot, unmindful of consequences. He admired the English for their strength and vigour, but as political enemies he viewed them with jealousy and alarm.

Mahadaji Sindhia

Mahadaji Sindhia was the son of Ranoji Sindhia who rose to be the founder of a royal house from a very humble position. Mahadaji was one of those Maratha chiefs who had escaped with his life from the field of Panipat severely wounded. Shortly after he succeeded to his father's jaghirs, Mahadaji conceived the idea of combining all the Maratha chiefs against the foreigners. With this object he had his soldiers trained by French officers and built up a regular powerful army consisting of both Rajputs and Mussalmans. Of his generals Mons. de Boigne deserves special mention. It was due to his faithful and loyal service that Mahadaji rose to be the most powerful chief in Northern India and for some time was the acknowledged overlord of all Hindustan. He was a man of great political wisdom, ambition and military genius. As a politician he was shrewd and revengeful but as a man he was kind, open and generous. These qualities endeared him to his subordinates and soldiers who served him very

faithfully. The great judgment which he showed in the selection of generals and officers was the secret of his success.

Mahadaji persuaded the Emperor Shah Alam to leave the English and come under his protection. He obtained for the Peshwa the Vice-regentship of the Empire (Vakil-i-mutlak) with himself as his deputy (Naib). He was growing more and more powerful and the English began to be anxious about him, but death cut short his activities in 1794.

The Governor-General had a great deal of trouble with the army over the old question of *batta* or allowance. As his decision did not meet with the approval of the Government in England, he resigned. He was not a strong ruler, but some at least of his weak measures were due to the fact that his hands were tied by orders from England. When a dispute arose regarding the succession to the throne of Oudh, he showed both courage and decision and placed the rightful heir on the throne without having to fire a shot.

Ahalya Bai

In 1795 passed away another striking character from the Indian history of the eighteenth century—Ahalya Bai, the widow of Khande Rao, the chief of Indore. On the death of her husband, she assumed supreme authority in the state and held it with great ability till her death. By consent of the Peshwa, she adopted an experienced soldier called Tukaji Holkar whose descendants ruled till recently in Indore. She was devout, merciful and hard working, and by her wisdom and strict rule, raised Indore from a mere village to a wealthy city. She was well-educated and had a wonderfully acute mind. She sat in open *durbar* without a veil, to transact state business, but did not cease to exemplify the noblest traits of Hindu womanhood. Though a female, she was without vanity; and though an orthodox Hindu, she was without intolerance. She was one of the purest and noblest of rulers, of whom any state might be proud.

Sir John Shore was succeeded by Lord Wellesley, one of the most brilliant of the British rulers in India. He began his administration with the advantage of an intimate acquaintance with Indian affairs, for he had been a member of the Board of Control for four years. Lord Wellesley abandoned the policy of his predecessor and resolved to interfere in Indian affairs with authority. For their good, it was necessary to control the Indian states compelling them to live at peace with one another. This was done partly by means of what is called the 'Subsidiary Alliance'. The word 'Subsidiary' means 'helping' and what the Governor-General proposed to all the Indian rulers was that they should pay a yearly sum for the maintenance of a body of English troops and English-trained sepoys. Soldiers of this army were to be sent to the different kingdoms to keep order and to defend them against their enemies. The Indian kings, who accepted this proposal lost some of their independence, but they gained a security which, in the confused state of affairs, was valuable. The immediate effect of this policy was very good, but it had a demoralising effect on the princes who entered into the alliance. It relieved them of many of the cares of the state, such as rebellion within the kingdom or foreign attack, and in consequence they began to live a life of luxury, idleness and ease.

Lord Wellesley

Subsidiary Alliance

Following the policy of non-intervention, the English refused to help the Nizam when the latter was attacked by the Marathas with the result that he was defeated at the battle of Kharda. The Nizam thereupon began to organise his troops under French officers and consequently the influence of the French at the court of the Nizam increased. Smarting under his defeat by Cornwallis, Tipu had been in correspondence with the French Governor-General of Mauritius. He had also asked Napoleon, the Emperor of

the French, who was about to invade Egypt, to send an army to help him to drive the English out of India, and a small body of French soldiers landed at Mangalore. Lord Wellesley lost no time in writing to the Nizam suggesting that he should enter into a subsidiary treaty with the English. The Nizam feared both Tipu and the Marathas, so he accepted Lord Wellesley's offer to help. A treaty was made by which he agreed to dismiss all Frenchmen in his service.

The Nizam and the Subsidiary Alliance

Lord Wellesley also wrote to Tipu, but the latter defied him and sought help from the Afghan king. Accordingly Wellesley declared war in 1779 and two armies, one from Madras and another from Bombay, marched on Seringapatam. Tipu was defeated and fell fighting bravely. He was as proud as he was brave. His spirit of independence would not allow him to accept Wellesley's Subsidiary Alliance and thus become a vassal king under the British. When the messenger with the Governor-General's proposal went to Tipu, he would not give him any hearing. "I am going a-hunting," was the curt reply of the proud "Tiger of Mysore." He was a good scholar and could speak with ease several Indian languages. In the words of Mill, his mind was active, acute and ingenious. He was one of the most industrious of rulers. After the fall of Seringapatam it was found that his letters and papers were kept in a very methodical and businesslike way. He had advisers but not ministers. He himself superintended and regulated all the details of his government. Every branch of administration received his attention, and he himself wrote orders on every despatch in Persian. His knowledge of current European events and particularly his intimacy with Napoleon marked him out as far in advance of his time. But in spite of all these qualities, he was a bigoted Muslim, though he was sometimes generous to Hindu temples. He had

Fourth Mysore War

a very high opinion of himself, and this brought about his fall.

He was buried with military honours by the side of his father. His sons and family were treated kindly and sent to Vellore on a yearly pension. Lord Wellesley might have made Mysore part of the British possessions, but he decided to restore the ancient Hindu dynasty. The Hindu Raja at that time being a boy of six years, the English retained the management of the state.

Honestly believing that "no greater blessing could be conferred on the inhabitants of India than the extension of British authority, influence and power," Wellesley never lost an opportunity of bringing the Indian States directly under the British rule. In 1799 the Nawab of Surat died and Wellesley ordered the administration to be taken over by the Company and the new Nawab to be pensioned off. The same year the Raja of Tanjore was also pensioned off and his dominions annexed. In 1801 the Nawab of the Carnatic died. When Seringapatam was taken, letters were found showing that both he and his father had plotted with Tipu against the English. So after his death, Lord Wellesley decided to annex the country and to pension off the new Nawab.

Surat, Tanjore and the Carnatic annexed

The Nawab of Oudh was a weak ruler, and governed very badly. In 1799, his country was threatened by the Afghans. There were some English troops there, but Wellesley thought they were not enough to protect the country. He asked the Nawab to agree to pay for a much larger English army and to disband his own, but the Nawab would not agree at first. At last in 1801, by a treaty signed at Lucknow, he ceded about one half of his territory to pay for the extra troops. These districts were the Doab and Rohilkhand which now form part of Uttar Pradesh (formerly the United Provinces of Agra and Oudh).

Oudh Affairs

The Marathas were now the only power that had not yielded to the English. The new Peshwa, Baji Rao II, was a very bad ruler. There had been constant civil wars among them. Nana Farnavis died in 1800 and with his death the forces of disruption which he had so long kept in check re-appeared. There was now a struggle between Sindhia and Holkar as to which of them was to control the Peshwa. For a time Sindhia had the upper hand, but his power was short-lived, and Holkar defeated a combined force of the Peshwa and Sindhia at Poona (1802). Baji Rao fled to Bassein and Holkar set up another Peshwa. Baji Rao now applied to the English for help and agreed to enter into subsidiary alliance with them which he had so far declined. The Peshwa also agreed not to take any Europeans into his service without the permission of the English. The subsidiary army was to be always ready for service not only against foes from outside but for over-awing his own subjects if there was any trouble within his own territories. All the other Maratha chiefs bitterly opposed the treaty of Bassein, as by it the Maratha confederacy was ended and the power of the Peshwas passed to the English.

The Marathas

This led to the second Maratha war in 1803. The English led by Sir Arthur Wellesley (afterwards Duke of Wellington) were victorious at the battle of Assaye. Lord Lake captured Aligarh, and then Delhi and Agra came into the hands of the English. The Emperor Shah Alam, who had been so long a prisoner of the Marathas, was released and placed on the throne. A few months later, the Bhonsla, who did not take part in the battle of Assaye, was defeated at Argaon. Berar and the fort of Gawilgarh were captured, and he entered into a subsidiary treaty and ceded Cuttack to the English. The final battle was fought at Laswari where Lord Lake gained a complete victory. By a treaty

Second Maratha War

Sindhia ceded his territory between the Jumna and the Ganges.

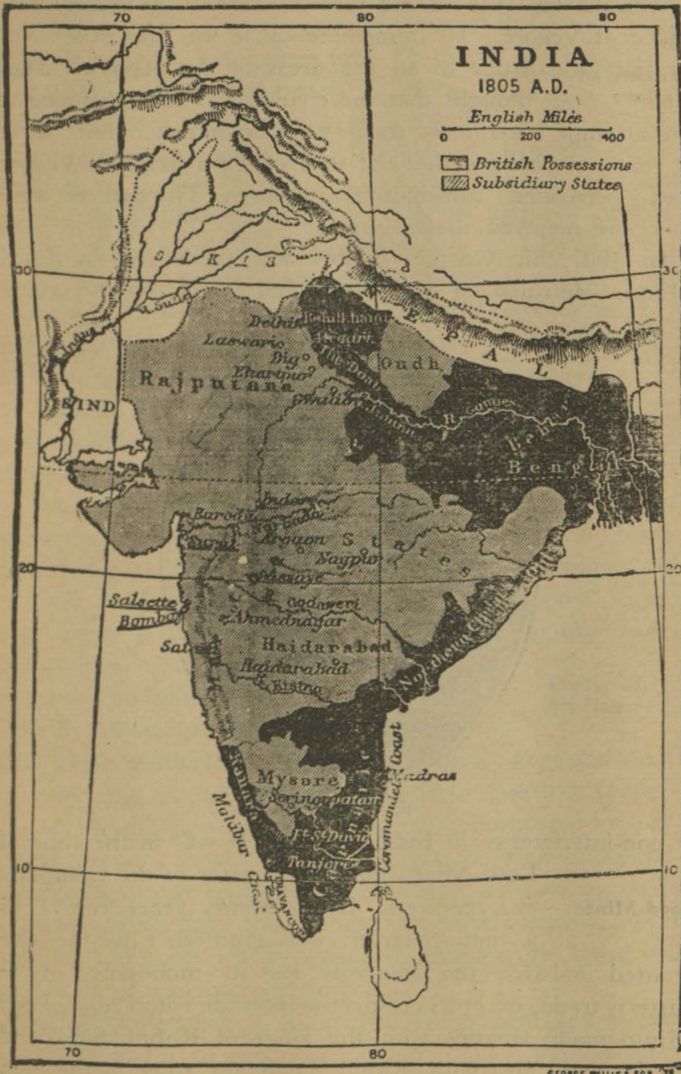
Third Maratha War

The third Maratha war began when Holkar of Indore, who had been watching events, began to fight in 1804. At first he gained some success over the English army under Colonel Monson, but afterwards, a larger army was sent, and Holkar was defeated at Deeg, when the fort was taken; and his ally, the Raja of Bharatpur, submitted.

Just before the war was over, Lord Wellesley was recalled. His policy of annexation and of forcibly keeping the peace between the rival princes did not meet with the approval of the Directors of the Company. Lord Cornwallis was again sent to India to succeed him, with strict orders to interfere as little as possible in the affairs of Indian princes. A great and far-sighted man, Lord Wellesley saw clearly in what direction the real interests of the country lay. At that time, the policy of interference was the only way of fulfilling his duty. Though at first misunderstood, he lived to see his merits recognized by the Directors. They found that they "owed to him nothing less than the creation of an empire." All that he did was prompted by "an ardent zeal to promote the well-being of India and to uphold the interests and honour of the British Empire."

Sir George Barlow

Lord Cornwallis, who was sixty-seven, was too old to take on again the heavy burden of government in so trying a climate as that of Bengal, and he died three months after his arrival. But before he fell ill, he had given Gwalior to Sindhia and settled easy terms of peace for Holkar. After his death, Sir George Barlow, the senior member of the Council, acted as the Governor-General. He agreed with the Directors that the Company should not interfere with the Indian princes and hastily making a treaty, he left the Rajput princes in the hands of Holkar and Sindhia.

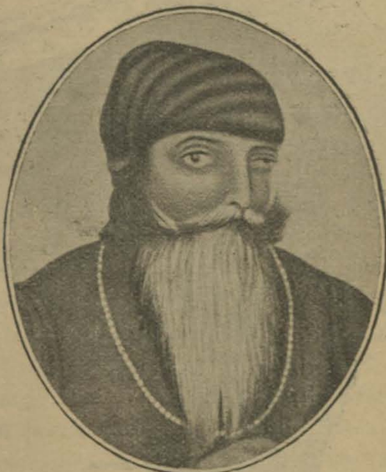


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During the rule of Sir George Barlow, a mutiny took place at Vellore. Its immediate cause was the issue of an order as to the dress of the sepoys. They thought that the change was the beginning of an attempt to convert them to Christianity. But there is reason to believe that the sons of Tipu living at Vellore had persuaded the soldiers to mutiny. The princes were therefore removed to Calcutta.

Mutiny at Vellore

In 1807, Sir George Barlow was succeeded by Lord Minto. He ruled for seven years and carried on the policy



Ranjit Singh

of non-interference in Indian affairs. It was in the time of Lord Minto that the Charter of the Company was renewed. Every twenty years from 1773 a new charter was granted. By the one granted in 1813, the Company lost its monopoly of the eastern trade, except in respect to its trade with China. Lord Minto made treaties with the kings of Kabul, Sind and Persia and also with Ranjit Singh, the ruler of the Sikh nation in the Punjab.

Lord Minto

This really wonderful man was born in 1780 and when eighteen years old he was appointed governor of Lahore by the Afghan king. But before long he threw off the Afghan yoke and began to assert his power. He was a little thin man with a wrinkled face, deeply marked with small-pox. He had only one eye, the other having been destroyed by that disease. He was a great king, a wonderful horseman and a brave fighter. Before him the Sikhs were divided into twelve *misls* or leagues, which though powerful and warlike lacked internal unity. It was left for Ranjit Singh to make them into the mighty Sikh power which he ruled for nearly forty years. He began life as a petty chief, and he lived to subdue the whole of the Punjab, to conquer Kashmir and to command a fine army of 30,000 well-trained troops. In 1807, Ranjit Singh crossed the Sutlej to interpose in a quarrel between two of the Rajas, Patiala and Nabha. The States then asked for British protection. Lord Minto was determined to break through the policy of non-interference if Ranjit Singh did not yield, and sent Sir Charles Metcalfe to Lahore. Ranjit Singh came to terms, and the treaty of Amritsar was made. By this Ranjit Singh promised never to interfere with the Sikh states on the British side of the Sutlej and to act as a friend to the English. These promises the Maharaja faithfully kept and there was never any trouble with the Sikhs till his death in 1839.

Ranjit Singh

Treaty of Amritsar

Lord Minto's administration was not complicated by war, but he found himself obliged to resort to force in Bundelkhand, where petty chiefs were terrorising the country. The fortresses, including the famous Kalanjar fortress, were captured and order was restored. In Travancore, there was a revolt but it was soon put down.

Against the island of Mauritius which belonged to the French, Lord Minto sent an expedition. The English force was so considerable that the French Governor surrendered

the island without fighting (1810). Another very successful expedition during Lord Minto's government was that against Java. This was immediately after the capture of Mauritius. An expedition was sent under Sir David Samuel Auchmuty and the whole island was conquered after some hard fighting.

Expeditions against Mauritius and Java

In 1813, Lord Minto was succeeded by Lord Hastings, then Earl of Moria. He held office for nine years. He may be said to have completed the work of Lord Wellesley and to have been the third great " Maker of British India ". After he came out to India, Lord Hastings was convinced that Lord Wellesley was right in his policy, as the whole country was full of internecine wars, and anarchy prevailed in many places. So he gave up the policy of his predecessors and went to war with the Indian Kings.

Lord Hastings

The first war that Lord Hastings had to wage was that against the Gurkhas, the ruling race in the state of Nepal. The original inhabitants of Nepal were of Tibetian race mixed with Hindu settlers, and were Buddhists by religion. The Gurkhas claimed Rajput descent. Of a restless warlike type, they had constantly raided English territory. Finally they seized two districts of the province of Oudh and refused to restore them or to promise to make no further raids. So war was declared by Lord Hastings. During the first part of the operations the English troops met with severe reverses at the hands of the hillmen, but General Ochterlony was able, in the end, to march against the capital of Nepal, Kathmandu. The Nepal Government then yielded. By the treaty of Sagauli (1816) the Gurkhas gave up Kumaon, the district next to the western boundary of the present Nepal, in which are the hill-stations of Naini Tal, Mussoorie and Almora. They also agreed to withdraw from Sikkim

The Nepal War

and receive an English Resident in their capital. From that time the relations with Nepal have been very friendly.

Since Lord Wellesley had left, confusion and anarchy prevailed in several parts of India. The Pindaris, bands of robber horsemen mostly of Pathan origin, wandered over the country, stealing, killing and burning villages and crops under two notorious leaders, Chitu and Karim. These bands were encouraged by the Maratha chiefs who were trying to recover their lost power. Travelling light with no baggage, on hardy ponies, they moved with great speed. Their numbers were now very great and they ravaged large tracts of the country. Lord Hastings reported this to the Directors and at last obtained permission to act. He collected a huge army and, after forcing Sindhia, whom he suspected of an intention to support them, to sign a treaty, surrounded the country in which the Pindaris were gathered. There was no great battle, for the Pindaris were only robbers, and their leaders submitted one after another. Thus Hastings freed India from these terrible bandits whose ravages had desolated the country in many places.

The Pindaris

We have seen how the last of the Peshwas, Baji Rao II, had made a subsidiary treaty with Lord Wellesley and how this had led to the second Maratha War. Since Wellesley's rule ended, the Peshwa had always been trying to get back his power. In November 1817, he collected an army and planned an attack on the British Residency at Poona. The Resident, Mount-Stuart Elphinstone, foresaw the danger and withdrew his troops to Kirkee, a few miles outside Poona. Then the English attacked at once and put to flight the huge Maratha host. After further defeats at Koregaon and at Ashti, the Peshwa fled and finally gave himself up to Sir John Malcolm. He was pensioned and sent to Bithoor,

Last Maratha War

near Cawnpur, where he died in 1850. War also broke out with Holkar and Bhonsla, but both of them were defeated and subdued. Thus ended the Maratha power. On the throne of Satara a descendant of Sivaji was placed as nominal ruler, and the dominions of the Peshwa became the Bombay Presidency.

Lord Hastings may be said to have completed the work of Wellesley and made the British power supreme in the land. The power of the Marathas was gone, the Nizam was under the protection of the British; politically the Rajputs had no independent existence. The only states that remained independent when Lord Hastings laid down office were those of Nepal in the Himalayan valley and the Punjab in the North-West under Ranjit Singh.

Spread of Education and Progress

Though his name is associated with war, Lord Hastings showed himself eager for India's progress by the encouragement of education in Bengal. The Hindu College at Calcutta was founded " to instruct the sons of Hindus in the European and Asiatic languages and sciences. " But greater impetus was given to the cause of learning in Serampur, then a Danish settlement and named Frederiksnagore, by three missionaries, Carey, Marshman and Ward, who were not allowed to preach Christianity within the Company's territories. They set up a printing press and a paper mill in Serampur, and in 1818, the first vernacular newspaper " Samachar Darpan " was published. In the same year these great pioneers established a college in Serampur " to instruct Indian youths in Christianity and Sciences. " In 1827, by the Charter granted by the king of Denmark, it became a university, the first of its kind in India. Several works of public utility also received Hastings' attention. Roads, bridges and canals were undertaken in large numbers. The number of civil courts and judges was increased and for the first time Indians sat as judges in these courts.

Lord Hastings was succeeded by Mr. Adam, the senior member of the Council, for the seven months before the Governor-General, Lord Amherst, arrived. The latter found India at peace. But a few months after taking up his post he had to declare war on the king of Burma who claimed the whole of what is known as Eastern Bengal, having conquered Arakan and Assam, and seized an island called Shahpuri, driving out the English soldiers. Lord Amherst sent an expedition under the command of Sir Archibald Campbell (1824) to attack Rangoon. A huge army was sent against the English, which was totally routed, and its commander killed. The terrified king made peace and a treaty was signed in 1826 at Yandabu. By this, the English got Tenasserim, Arakan, Assam and a million pounds towards the cost of the war. Two attempts to invade Burma through Arakan had failed and furthermore Brahman troops resented the order to go to Burma, as crossing the sea would, they held, defile their caste. At last a regiment in Barrackpore broke into mutiny. They had to be fired on by the artillery and were finally disbanded.

Lord Amherst

First Burmese War

A dispute arose as to the rightful heir to the throne of Bharatpur. Efforts were made to settle the matter peacefully but these failed. The Jat Chief who had seized the throne was likely to cause a general rising and gain Maratha support. Accordingly, an army was sent under Lord Combermere. In January 1826 the fort of Bharatpur which was hitherto regarded as impregnable was taken, its massive walls being blown in and levelled to the ground. A son of the late Raja was then placed on the throne.

Bharatpur taken

Questions:

(1) " It was Warren Hastings who laid the real foundation of the British Empire in India "—Discuss.
(2) " Regulating Act "—What were its conditions and terms? What were its defects?
(3) Who were the parties to the treaty of Salbai? What were the terms of the treaty?
(4) What were the main charges for which Warren Hastings was impeached? How far can he really be accused of the charges?
(5) How is Pitt's Bill important?
(6) Describe " The Permanent Settlement in Bengal " introduced by Cornwallis. What were its advantages and disadvantages to the Government and ryots?
(7) What led to the Third Mysore War? By which treaty was it ended? What were the terms of the treaty?
(8) Why did Cornwallis adopt the policy of Non-Interference in the affairs of the Indian States? What were its effects?
(9) Write a few lines on—Nana Farnavis and Mahadaji Sindhia.
(10) Why did the Marquis of Wellesley abandon his predecessor's policy of Non-Interference?
(11) What is meant by " Subsidiary Alliance "? Who were the Indian kings that accepted this? Discuss its effects upon the country.
(12) What do you know of Tipu? Why did Wellesley wage wars against him? How did it affect the territory of Mysore?
(13) When and between whom was the treaty of Bassein concluded? What were its terms?
(14) " Ranjit Singh is as important to the Sikhs as Sivaji to the Marathas "—Discuss.
(15) " Lord Hastings is one of the makers of British India " — Prove this by stating some of the good things he did for India.
(16) What led Lord Hastings to enter into war against the Marathas? What were its effects?

CHAPTER III

British Supremacy

Lord William Bentinck—Mysore—Coorg—Cachar—Measure of Reform—Abolition of *Sati*—Suppression of Thugs—Indians in Superior Services—Education—The Charter of 1833—Sir Charles Metcalfe—Lord Auckland—Afghan Affairs—Lord Ellenborough—Gwalior Affairs—Sind—Lord Hardinge—First Sikh War—Treaty of Lahore—Lord Dalhousie—Second Sikh War—Second Burmese War—Annexation of Oudh—Doctrine of Lapse—Dalhousie's Great Reform—The First Railway—Telegraph and Post—Lord Canning—The Mutiny: its Causes—Outbreak of the Mutiny—Cawnpur—Nana Sahib—Lucknow—Jhansi.

Leading Dates and Events

1828-35	Lord William Bentinck, Governor-General.
1829	Abolition of *Sati*.
	Suppression of Thugs.
1830	Annexation of Cachar.
1831	Raja of Mysore deposed.
1833	Renewal of the Company's Charter.
	Measures of Reform.
1834	Annexation of Coorg.
1835	Foundation of Medical College. Education Resolution.
1836-42	Lord Auckland, Governor-General.
1837	Tripartite Treaty.
1839	Death of Ranjit Singh.
	First Afghan War.
	Capture of Ghazni.
	Occupation of Kabul.
1840	Risings in Kabul. Surrender of Dost Muhammad.
1841	Murder of Macnaghten.
1842	Destruction of the English army in mountain-passes.
	Kabul re-occupied.
	Restoration of Dost Muhammad.
1842-44	Lord Ellenborough, Governor-General.
1843	Battles of Miani and Dabo.
1844-47	Lord Hardinge, Governor-General.
	Annexation of Sind.
	Gwalior army defeated at Maharajpur.
1845	First Sikh War.
	Battles of Mudki and Ferozeshah (r.)
1846	Battles of Aliwal and Sobraon.
	Treaty of Lahore.
1848-56	Lord Dalhousie, Governor-General.

1848	Rising of Mulraj.
	Second Sikh war.
1849	Battles of Chilianwallah and Gujarat.
	Annexation of the Punjab.
1849-53	Satara, Nagpur, Jhansi annexed through the Doctrine of Lapse.
1852	Second Burmese War.
	Annexation of Pegu.
1853	First Indian Railway opened.
	Renewal of the Company's Charter.
1856	Annexation of Oudh.
1856-58	Lord Canning, Governor-General.
1857	May 10th. Outbreak of the Mutiny of the Bengal Army.

Lord William Bentinck

Lord William Bentinck, who had been Governor of Madras, succeeded Mr. Butterworth Bailey who had been in charge of the government for six months after the departure of Lord Amherst from India. He is not remembered for any brilliant victory in the battle-field; his were the achievements of peace. Unlike the administrations of some of his predecessors which are associated with scenes of war and bloodshed, his term of office is memorable as an era of peace and progress, of administrative and educational reforms. By his wise and prudent measures he was able to leave the government much more solvent than he had found it. With the exception of some disturbances in Mysore and Coorg, very few internal troubles broke the peace of the land.

Mysore

Krishna Raja of Mysore was very cruel to his subjects, and they rebelled against him. English troops restored order, and the Raja was deposed. The country was ruled by English Commissioners till 1881 when it was restored to the adopted son of the late Raja. It may be said here that since then Mysore had been one of the most progressive of Indian States.

Coorg

The ruling king of Coorg, a small state in the Western Ghats, west of Mysore, was a madman and committed many horrible murders. The British Indian Government interfered and an army was sent to attack

Markara, the capital. The Raja was captured and the state annexed. The Cachar district of Assam was also annexed, the ruler having died without heirs.

Cachar

The chief of the reforms introduced by Bentinck was the abolition of the *Sati* rite by which a Hindu widow was expected to burn herself on the funeral pyre of her husband. Akbar tried to stop this cruel practice, but he allowed it to take place, if it was voluntary. Rulers before Bentinck thought that such a cruel practice should be given up, but hesitated to pass any orders to that effect because it was not only long-standing, but regarded as intimately connected with the religion of the people. Lord William made a bold stand and forbade it altogether. He also declared that any one who helped to burn a widow was to be punished as a criminal.

Measures of Reform

Abolition of Sati

Not less memorable is the suppression of the Thugs. The Thugs were a class of assassins, who infested many of the highways in different parts of the country. They travelled in gangs disguised as merchants or pilgrims and strangled to death unwary travellers. By exterminating these assassins the highways were made safe for travelling. In this work Lord William Bentinck was greatly assisted by Major Sleeman.

Suppression of Thugs

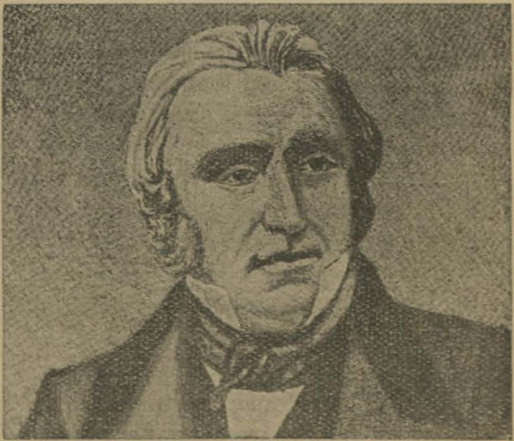
Lord William broke through the policy initiated by Cornwallis by which Indians were admitted to none but very subordinate services of the Company and began to appoint them to the superior services. Thus the policy of "Indianising the Services", may be said to have commenced during the administration of this Governor-General. In this matter he received further support from the Charter of 1833, which, amongst other things, provided that "No native of the same territories nor any natural-born subject of His Majesty

Indians in Superior Services

resident therein shall, by reason only of his religion, place of birth, descent, colour or any of them, be disabled from holding any place, office or employment under the Company."

Education

This led to the question of education. The early East India Company did very little for the spread of education in India. To make men fit for filling responsible posts it is necessary to give them proper education. A great controversy arose as to how this should be done, whether education should be imparted according to the oriental fashion or through English on western lines. The advocates of the former method came to be known as



Lord Macaulay

'Orientalists' or 'Vernacularists' and their opponents, the 'Anglicists'. Lord Macaulay, the Law Member of the Governor-General's Council, was also the President of the Board of Education. He championed the cause of the Anglicists and, by his rhetoric, carried the day. He wrote his famous minute in 1833 which affirmed that "the funds appropriated

for education would be best employed in English education only." But here the far-sighted Governor-General failed to appreciate the warning given by the 'Orientalists' that the introduction of a foreign language, like English, as the medium of instruction would, in the absence of political liberty, not only not benefit the masses, but would give rise to or 'confirm servile, intellectual habits among the few whom it would benefit.' In the zeal for acquiring western culture and education, the vernaculars and classical languages of the country were neglected by the people, and it is only very lately that these have attracted proper attention. Side by side with English, similar encouragement should have been given to the languages of the country, which the children of the soil would appreciate better and from which they would reap more advantage.

The Charter of 1833

In 1833, the Charter of the Company was renewed once more. Great changes were made under it. It laid down that the Company should no longer carry on trade at all, but should concern itself solely with the administration of the country. Thus the trade of India was thrown open to all. The last privilege of the Company, its sole right to trade with China was taken away at the same time. The new Charter gave the Governor-General's Council the power to make laws governing all India; and a fourth Presidency was created out of the North-Western Provinces.

With the name of Bentinck will always be linked that of a great and good Indian, the noble-hearted Raja Ram Mohan Roy. In the suppression of *Sati* and other evil practices and in the cause of education, he did all he could to help the Governor-General.

Though the larger part of the attention of Lord William Bentinck was given to peaceful reforms, he was not altogether unmindful of the safety of the country in the event of a foreign attack. Russia's design on India was well-known

to him, and in order to check her advance, he made friends with the Sikh states and the rulers of the Sind Valley. To settle terms a meeting was arranged between the Governor-General and Ranjit Singh at Rupar on the banks of the Sutlej, in 1831. It was the most splendid spectacle of the period and was attended with extraordinary pomp. Ranjit Singh renewed all his promises and parted with Bentinck on the friendliest terms. The last act of this great administration was the opening of a Medical College in Calcutta. With this wise step, in itself enough almost to make a term of office memorable, Lord William retired from the post which he had filled for seven years with honour to himself and lasting blessings to India and her peoples. The inscription on his statue at Calcutta written by Macaulay forms the best commentary on the character of his rule:

" He abolished cruel rites; he effaced humiliating distinctions; he gave liberty to the expression of public opinion; his constant study was to elevate the intellectual and moral character of the natives committed to his charge. "

Sir Charles Metcalfe

Sir Charles Metcalfe, of whom we have read before in connection with the treaty of Amritsar with Ranjit Singh, filled the post of Governor-General until a new ruler arrived. His term of office will be remembered for his order freeing the newspaper press from all restrictions. This " liberty of the Press ", so long as it is not abused, is a most valuable aid to the progress of any land. The newspaper educates the people by telling them what is happening all over the world.

Lord Auckland

The most important events of the administration of Lord Auckland, who succeeded Sir Charles Metcalfe, had to do with Afghanistan and were the beginning of many wars and difficulties. When Lord Auckland arrived in India, there was a dispute as to the succession to the Afghan throne. The rivals were Shah

Shuja, the descendant of Ahmad Shah Abdali and Dost Muhammad of the Barakzai clan, who was descended from Ahmad Shah's chief minister. Shah Shuja had been defeated and driven away. He had taken shelter at Ludhiana in the Punjab, and Dost Muhammad became king of the Afghans. He wrote to the Governor-General and asked him to make Ranjit Singh give him back Peshawar which he had taken from Afghanistan. This Lord Auckland did not wish to do, for Ranjit Singh was a friend and ally. So he wrote to Dost Muhammad that he could not comply with his wishes. This made Dost Muhammad so angry that he began to show friendliness to the Russians, who were a powerful nation, and it was feared they might even try to invade India. Lord Auckland's alarm was increased when Dost Muhammad made a treaty with them. He thought it would be better to have Shah Shuja on the throne of Afghanistan; so it was decided to restore him to the throne and depose the unfriendly king. To effect this a tripartite treaty was signed by the British Indian Government, Ranjit Singh and Shah Shuja, and military preparations were made.

Afghan Affairs

In 1839, a large army was sent across the Indus and entered Afghanistan by the Bolan Pass. Kandahar was occupied without opposition. Then Ghazni was stormed and taken, but only after hard fighting. Dost Muhammad fled to Bokhara, while Shah Shuja was placed on the throne at Kabul. But the Afghans did not like him or want him as their king, and the English army had to remain in Kabul to help him. After a time Dost Muhammad returned and surrendered himself to the English. He was sent to Calcutta where he was treated kindly. The new king was very unpopular and in 1841 all the Afghans rose against him. The leader of the revolt was Akbar Khan, the son of Dost Muhammad. He induced Macnaghten, the English Resident of Kabul, to meet him to make terms.

At the meeting a struggle took place and he shot the English Resident. Then followed an attack on Kabul. The English General made arrangements with Akbar Khan that the army should be allowed to march safely back to India. But the Afghan mountaineers pursued the English soldiers and rolled rocks down and fired upon them from the hill-tops. Only one Englishman, Dr. Brydon, survived to reach Jalalabad to report the disaster.

Lord Auckland was blamed for this disaster and was recalled. A new Governor-General, Lord Ellenborough, was sent to India. His first duty was to punish Akbar Khan and the Afghans. Two small armies of English troops still held Kandahar and Jalalabad and an army under General Pollock marched to relieve them and forced the Khyber Pass. The army of

Lord Ellenborough



KABUL GATE

Akbar Khan was defeated and Kabul was taken. Meanwhile, Shah Shuja was killed by the Afghans, so after the fort of Kabul had been destroyed and the Afghans

thoroughly punished, Dost Muhammad was restored to the Afghan throne. He became a loyal friend of the English and signed a treaty with them.

Gwalior Affairs

On the death of Jankaji Sindhia of Gwalior, who left no son, there was a dispute as to the regency between the British Indian Government and the Maharani who had been allowed to adopt a son. The Maharani defied the Governor-General. Her chieftains had control of a large mutinous army, and there was a danger of this army joining the Sikhs, whose hostility was increasing since the death of Ranjit Singh. It became necessary to bring them to reason, and Sir Hugh Gough, marching from Agra, defeated them in two battles at Maharajpur and Panniar. A Council of Regency of six Maratha noblemen was then appointed and the Gwalior army was considerably reduced.

Sind

It was in Lord Ellenborough's time that Sind was conquered and annexed. That country was then ruled by Amirs, who, no doubt, were inefficient rulers, but during the Afghan war they were faithful to the British in accordance with the treaty made with them. Lord Auckland sent to them a treaty to sign which was harsh and severe in its terms and meant that they had to submit to much loss of revenue and territory. The Amirs agreed to sign this treaty, and Sir Charles Napier was sent to Sind to negotiate terms of settlement. But, regardless of treaty obligations and bent upon annexing the province, Sir Charles pursued an aggressive policy which led to a rising, and the Residency at Hyderabad was attacked. This was followed by a war. The English troops won a great victory at Miani and another at Dabo, near Hyderabad; and the country of Sind was annexed and made a part of the Bombay Presidency. Napier was appointed its first governor. The Authorities in England condemned the action of the Governor-General. This war,

which was the outcome of the desire to possess Sind, can never be justified on moral grounds. The best combined condemnation and defence of the political morality of the annexation are contained in Sir Charles Napier's frank words—"We have no right to seize Sind. Yet we shall do so and a very advantageous, useful, and humane piece of rascality it will be."

Towards the end of Ellenborough's administration a law was passed abolishing slavery throughout India (1843), and the next year he was recalled.

Lord Hardinge

Lord Ellenborough was succeeded by his brother-in-law, Lord Hardinge, who was not only a most distinguished soldier and statesman, but a keen reformer as well. Despite the efforts of Lord William Bentinck, some of the horrible practices, such as human sacrifices and infanticide, still existed. Lord Hardinge stopped these altogether and did much to preserve many old buildings of historical interest.

First Sikh War

Not long after concluding the Tripartite Treaty of which we have read before, Ranjit Singh died (1839); and with the removal of the strong personality of the Lion of the Punjab, elements of disorder and confusion were let loose. Ranjit's kingdom extended roughly from the Pamirs to the Sutlej, from Peshawar to Jullundur. The main strength of the state lay in its army—the Khalsa, or the Liberated, trained and officered by able French generals. There was now no one to keep the fierce soldiers in order. After some confusion Dhuleep Singh, the youngest son of Ranjit, was placed on the throne, but the government was carried on by the Queen and Tej Singh, the general of the Khalsa. He and the Rani found that they had no money to pay the soldiers; and the Rani, Tej Singh and the chief minister Lal Singh were really afraid of the army. So, though they had no quarrel with the British Indian Government, they sent the

army across the Sutlej to drive the English out of India and thus keep the soldiers engaged.

In December 1845, the Sikhs crossed the Sutlej, but were repulsed on the 18th of December by Lord Gough at Mudki, and again on the 21st and the 22nd at Ferozeshah (r), by Lord Gough and Lord Hardinge, after a very severe struggle. The following month the battle of Aliwal was fought and again the Sikhs were repulsed. Finally they were completely defeated at Sobraon after a most gallant and determined resistance.

Treaty of Lahore

The hostilities were brought to a close by the treaty of Lahore. Kashmir was sold to Gulab Singh, the governor of the Punjab, for seventy-five lakhs of rupees which he paid to the Sikh treasury. This helped to pay the indemnity of a crore and a half towards the cost of the war. The English took that part of the Punjab lying between the Sutlej and the Bias. Dhuleep Singh's mother was made regent till he was of age. The Sikh army was reduced to 20,000 and a Resident was posted at Lahore.

Lord Dalhousie

Lord Hardinge left India in January 1848 and was succeeded by Lord Dalhousie, who may be called with Clive, Wellesley and Hastings, one of the makers of British India. He was a man of noble character and of the very highest sense of duty. From the first he applied himself to the task of governing with only one object, the good of the country entrusted to him. The complete victory won in the Sikh War by Lord Hardinge seemd to promise an unbroken period of peace, but here Lord Dalhousie was disappointed. Four months after he arrived, the Sikh governor of Multan rebelled, and this led to the Second and last Sikh War.

The cause of the war was that Mulraj, the governor of Multan, who, when asked to pay the fine of succession, resigned, collected all the disbanded soldiers and murdered

two British officials who were sent to set up another governor in his place. A great outbreak took place in the city which soon spread over the whole of the Punjab. In the war that followed, the English soldiers were led by Lord Gough. Multan was taken by storm. In 1849, the drawn battle of Chilianwala was fought; and in February, the Sikhs were completely beaten at Gujarat, and the whole army surrendered. The Punjab was annexed to the British Indian Empire and Dhuleep Singh granted a pension and sent to England.

Second Sikh War

Sir John (afterwards Lord) Lawrence was appointed ruler of the Punjab as Chief Commissioner. It later became a province of British India with its own Governor. Steps were taken to ensure the welfare of the people—better roads were made, schools opened, just laws passed, canals dug; and thousands of acres, which were barren before, have been made to yield rich crops by irrigation works.

The Sikhs had shown that they were splendid fighters, second to none in bravery and readiness to die on the field of battle. Since those days they joined the King-Emperor's army in great numbers and under the British flag there were no troops more gallant than they. In the two Great World Wars they fought side by side with European troops, and by their loyalty and bravery proved themselves worthy of their gallant forefathers, who rode to battle with the Lion of the Punjab.

The end of the Sikh War saw the extension of the British Indian frontiers in the North-West to the borders of Afghanistan. In the East also there was an addition to British possessions. About three years after the annexation of the Punjab, Lord Dalhousie had to declare war on the king of Burma. We have read of the first war with Burma, and of the peace treaty made at Yandabu. This war was caused by the arrogant folly of the king of Burma. The English

Second Burmese War

merchants in Rangoon were oppressed, the English Resident at the court of Ava was insulted and driven from the town. When Lord Dalhousie asked for apologies and said that the terms of the treaty of Yandabu should be kept, most insolent messages were sent back. Thus war broke out, but it was soon over. The English army easily took Rangoon where a battle was fought and the Burmese were totally routed. The whole of what is now known as the lower province of Burma, as far as Toungoo was declared British, forming with Arakan and Tenasserim British Burma.

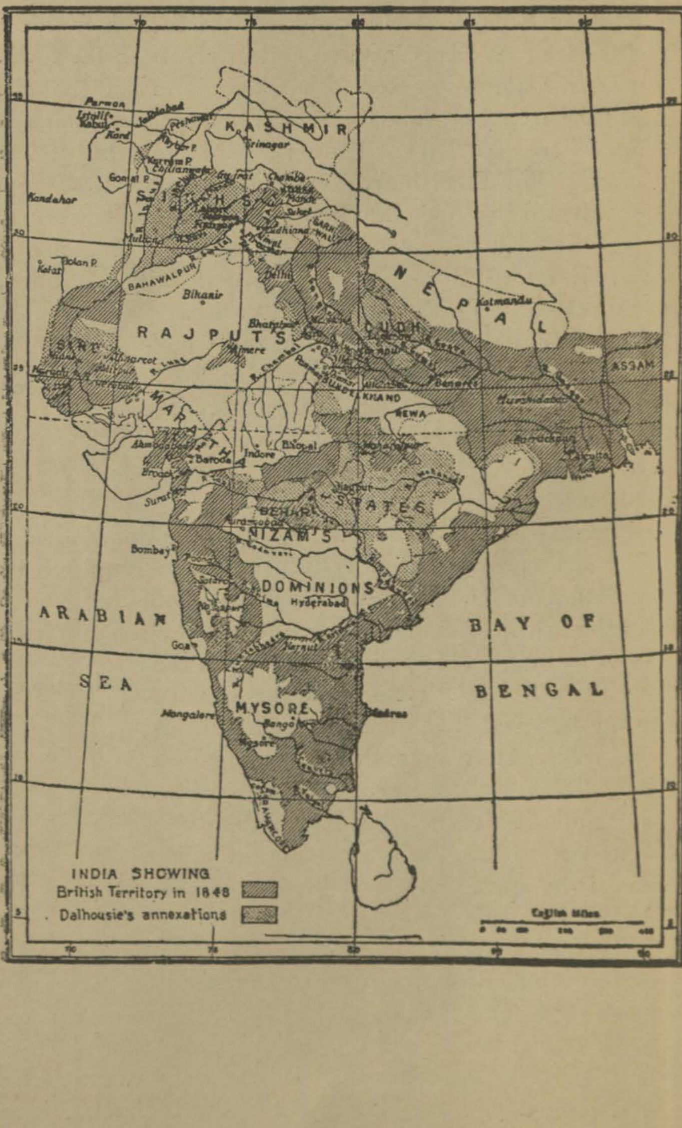
Annexation of Oudh

In 1856, Lord Dalhousie annexed the Kingdom of Oudh. The administration there had been very corrupt for a long time, and Dalhousie made up his mind to interfere. The Nawab was sent to Calcutta on a pension, and Oudh was made a British possession.

Doctrine of Lapse

Dalhousie's administration is noted for the annexation of many Indian provinces to the British Indian Empire. He ordered that no Indian Prince could, without the permission of the British Indian Government, adopt a son and leave his state to him. This policy is known as the 'Doctrine of Lapse'. He ordered this because he firmly believed that the British administration was far better than the rule of many of the Indian princes. Thus, if there were no direct legal heir to a throne, Lord Dalhousie decided that it was the duty of the British Government to take this accidental chance of giving the people of the state better and juster rule. In this way, the states of Satara, Nagpur, Jhansi, and others passed into British possession.

British India had now grown so large and the Governor-General had so much to do that in 1853, Bengal was placed under a Lieutenant-Governor. The same year the first Indian Railway was opened. It was only twenty miles long. But to-day, a very large part of the Indian continent


KASHMIR
Srinagar
Kandahar
Bolan P.
BAHAWALPUR
Bikanir
RAJPUTS
Ajmere
NEPAL
Katmandu
OUDH
Benares
ASSAM
Murshidabad
BUNDELKHAND
REWA
MARATHA
Ahmadabad
Baroda
Indore
Bhopal
Broach
Surat
Calcutta
Nagpur
STATES
BEHAR
NIZAM'S
DOMINIONS
Hyderabad
Bombay
Satara
Goa
ARABIAN
SEA
BAY OF
BENGAL
MYSORE
Mangalore
Madras
INDIA SHOWING
British Territory in 1848
Dalhousie's annexations
English Miles

is covered with railways over which trains run every day and every hour of the day. Passengers and goods are carried from one place to another, thus benefiting the country in a way which no other agency could. What these rails of steel have done and are doing in uniting the country and its peoples can be hardly imagined. It has been said by a thoughtful writer: "Railways may do for India what dynasties have never done, what the genius of Akbar could not effect by government, nor the cruelty of Tipu by violence; they may make India a nation". With the introduction of railways knowledge has been spread, terror of famine lessened and trade increased to an immense extent.

Dalhousie's Great Reforms

The First Railway

Then there is today the electric Telegraph flashing news from one place to another. For a small sum messages are carried from the humblest peasant to his friends living far away. It was in Lord Dalhousie's time that the first Telegraph wires were set up. He also reformed the Postal System. Before his time the charge for sending a letter was very high, and as there were no railways, letters had to be carried by runners. Lord Dalhousie changed all this. He had stamps made so that letters could be sent by post.

Telegraph and Post

Dalhousie was the founder, too, of the Public Works Department, whose duty it is to make roads, build bridges, dig canals and do other works of public utility. He was also eager to help forward education. He started a Department of Public Instruction and arranged a new system of Anglo-Vernacular education, and the establishment of schools, colleges, and universities was undertaken. He also passed Acts for the remarriage of Hindu widows.

It was in 1853 that the East India Company's Charter once more came under review. This time it was not renewed for twenty years, as on previous occasions, but the Charter

of 1833 was to continue during the pleasure of Parliament. It was decided to throw open the Indian Civil Service to Indians. It was ordered that the vacancies in the Service should be filled by examination, the posts being given to those candidates who gained the highest number of marks, whatever their race might be.

Lord Dalhousie left India in 1856 worn out by his hard work in India. He lived only four years more, dying in his forty-eighth year. Lord Dalhousie was succeeded by Lord Canning, a man of a different type, but one, as events showed, very specially fitted to guide the country through the great crisis she had to face. Quiet, self-controlled and firm, he showed that he could not be drawn by popular clamour, from the policy that he knew to be just. His famous nickname of "Clemency Canning" given in contempt is recognised now as a title of honour.

Lord Canning

Lord Dalhousie's term of office had been one of great change and the mass of the people, illiterate as they were, looked on the reforms with alarm. They thought that the Railways, Telegraph and other innovations were introduced to convert the Indians to Christianity. Moreover, the annexation of many Indian states and the disbanding of their armies increased the number of the unemployed, and discontent was growing. Then there was the question of the high-caste troops. They did not like to take an oath to serve anywhere they might be ordered to go, even across the sea. It was then that there occurred what proved the spark to the powder. In 1856, the new Enfield rifles were supplied to the Indian Army. The soldiers had to bite the end of the cartridges greased with the fat of cows and pigs. Designing men spread the report that these cartridges had been so greased with a view to defiling the Hindus and Muslims.

The Mutiny: Its Causes

Several regiments said that they would not touch the new cartridges and refused to obey their officers. This spirit of discontent showed itself first at Barrackpore and then spread very quickly, till on the 10th of May 1857 the Sepoys at Meerut broke into open rebellion. They shot their officers and other English people, set fire to their barracks and marched off to Delhi. There they proclaimed Bahadur Shah as the Emperor of India and murdered every European they came across. The Mutiny soon spread to Cawnpur, Lucknow, and Jhansi and to other parts of the province.

Outbreak of the Mutiny

At Cawnpur the leader of the rebels was Nana Sahib, the adopted son of the last Peshwa. He bore the English a grudge as they had discontinued the pension that Baji Rao II used to receive. There were nearly a thousand Europeans in Cawnpur. They were besieged for a time by Nana Sahib, but at last he promised to let them go to Allahabad safely. No sooner, however, had the boats pushed off than the rebel soldiers began to fire at them. Many were killed and the rest, mostly women and children, were brought back and cruelly put to death. Their bodies were thrown down in a well the day before General Havelock reached and captured the city.

Cawnpur

Nana Sahib

When the Mutiny broke out in Lucknow, the chief Commissioner, Sir Henry Lawrence, took shelter in the Residency together with the other Europeans in the station. During the siege he showed great valour by fighting against enormous odds. Sir Henry was killed in the fight, and shortly after, help came under Havelock. The city was finally relieved by Sir Colin Campbell.

Lucknow

In Jhansi, its brave Queen, Lakshmi Bai, headed the revolt and led the rebel soldiers. Dressed in chain armour she fought very bravely and fell fighting. Jhansi was

conquered by the middle of 1858. The Maratha army in Gwalior mutinied against their own king. They were led by the Maratha rebel leader Tantia Topi. Sir Colin marched against them and defeated them at Cawnpur. By the beginning of 1859 the Mutiny came to an end. The old Bahadur Shah whom the rebels had declared Emperor, was tried and deported to Rangoon where he died four years later. His two sons and a grandson were arrested and shot to death. Tantia Topi was caught and hanged. Nana Sahib escaped and was not heard of any more. On the 8th of July 1859 Lord Canning was able to announce the restoration of peace.

Jhansi

We have not followed here the details of the Mutiny, stained on both sides by wanton cruelty and crime. In the words of an historian of India "the mutineers, rising as they believed in defence of their caste and religion, disgraced and blackened their cause by the inhuman, brutal and barbarous massacres of defenceless women and children. On the other hand, British troops burnt down villages along their route of many hundreds of miles, turning the country into a 'desert'. British conquerors massacred the inhabitants of Delhi after the mutineers had escaped; and British special Commissioners executed thousands of citizens in Northern India, guiltless of the Mutiny."

It is far pleasanter to remember that the vast majority of the peoples of India were loyal, and hated the horrible cruelties and brutal massacres. It is far better to remember the beautiful acts of devotion and the steadfast loyalty of the Sikhs and Gurkhas and the princes of India than to read the acts of the maddened soldiers. It is good to recall also that in the midst of this horror and madness many a humble Indian, serving in the homes of the English people, behaved with a wonderful and noble fidelity. Some disguised their masters and mistresses in Indian clothes and at the risk of their own lives hid them in their villages. Night

after night one brave ayah crept out of one of the buildings of the besieged Residency at Lucknow to get food for the little children to whom she was nurse, and out of love for whom she risked her life daily.

Questions:

(1) " Lord William Bentinck was one of the brilliant British rulers of India "—Justify.
(2) What were the reforms and laws that were introduced in the country by Bentinck?
(3) (*a*) What was the controversy that arose with regard to the system of education proposed to be introduced at the time of Bentinck? Which party had the upper hand? Who was its leader?
(*b*) State the effects it had over the country—good as well as bad.
(4) What compelled Auckland to interfere with the Afghan affairs? How did it end?
(5) How did the English conquer and annex Sind?
(6) State the causes for the War with the Sikhs at the time of Hardinge. What were its results?
(7) How did the Punjab come under the British rule?
(8) What is meant by the " Doctrine of Lapse? " By whom and why was it introduced? Discuss the merits and demerits of the system.
(9) State the reforms effected by Lord Dalhousie for the benefit of the people.
(10) State the causes of " The Mutiny ". In what places did it break out? Who were its chief leaders? Why did it not succeed?

CHAPTER IV

India Under the Crown—I

(Upto 1919)

End of the Company—The First Viceroy—Lord Elgin—Lord Lawrence—Afghan War—Lord Mayo—Lord Northbrook—Baroda Affairs—Lord Lytton—Second Afghan War—Vernacular Press and Arms Acts—Lord Ripon—End of Afghan War—Local Self-Government—Ilbert Bill—Lord Ripon's Popular Measures—Lord Dufferin—Third Burmese War—Indian National Congress—Lord Lansdowne—Manipur Affairs—Indian Councils Act—Lord Elgin II—Lord Curzon—Death of Queen Victoria—Tibet—Partition of Bengal—Lord Minto II—Indian Nationalism—Indian Councils Act—Death of King-Emperor Edward VII—Lord Hardinge—Delhi Durbar—The First World War—India and the War—Lord Chelmsford—Government of India Act, 1919.

Leading Dates and Events

1858	Act for the Better Government of India.
	Queen's Proclamation.
1858-62	Lord Canning, First Viceroy.
1859	The Indian Mutiny ends. Lord Canning's Peace Proclamation.
	Withdrawal of the Doctrine of Lapse.
1860	Enactment of the Indian Penal Code.
1861	Establishment of High Courts in Calcutta, Bombay and Madras.
1862	Lord Elgin, Viceroy.
1863	Death of Dost Muhammad of Afghanistan.
1864-69	Lord Lawrence, Viceroy.
1865-1866	Famine in Oudh and Orissa.
1868	Sher Ali, Amir of Afghanistan.
1869-72	Lord Mayo, Viceroy.
1872-76	Lord Northbrook, Viceroy.
1874	Great Famine in Bengal.

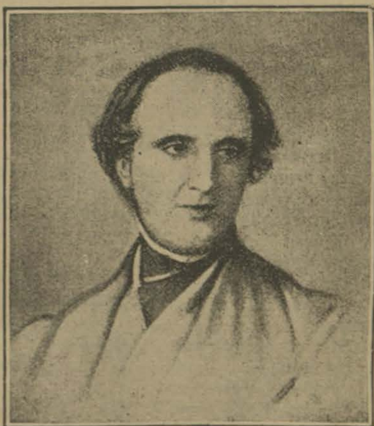
1875	Deposition of Malhar Rao, Gaikwar of Baroda.
1875-76	The Prince of Wales (later King-Emperor Edward VII) visits India.
1876-80	Lord Lytton, Viceroy.
1877	Queen Victoria proclaimed Empress of India.
1878	Second Afghan War.
	Vernacular Press Act.
1880	Third Afghan War.
1880-84	Lord Ripon, Viceroy.
1881	Repeal of Vernacular Press Act.
1883	Local Self-Government for India.
1884-88	Lord Dufferin, Viceroy.
1885	Third Burmese War.
	Bengal Tenancy Act.
	Indian National Congress at Bombay.
1886	Annexation of Upper Burma.
1887	Queen Victoria's Jubilee.
1888-94	Lord Lansdowne, Viceroy.
1891	Troubles in Manipur.
1892	Indian Councils Act.
1894-99	Lord Elgin II, Viceroy.
1895	Chitral Expedition.
1896	Plague in Bombay.
1897	Widespread Famine.
1899-1905	Lord Curzon, Viceroy.
1901	Death of Queen Victoria.
	N.W.F. Province created.
1903	Tibet Expedition.
1904	Indian Universities Act.
1905	Partition of Bengal.
1905-10	Lord Minto, II Viceroy.
1909	Discontent and Anarchical Outrages.
	Indian Councils Act.
1910	Death of Edward VII.
1910-16	Lord Hardinge II, Viceroy.
1911	Coronation Durbar at Delhi.
	George V crowned Emperor of India.
1914	The First World War breaks out, August 4th.
1916-21	Lord Chelmsford, Viceroy.
1918	End of the First World War.
1919	Montagu-Chelmsford Reforms.

Before the Mutiny, there was talk of a prophecy that the astrologers had made that the *raj* of the Company would last for a hundred years. In a way it came true. From 1757—the year of Plassey—to 1857 it made a century. The Company's authority was suspended on the outbreak of the Mutiny and came to an end for ever on the 2nd of

August 1858, when the Parliament passed an Act by which the Crown assumed sole dominion in India.

End of the Company

When the news of the Mutiny reached England there was only one opinion—that the double control of India must cease. As a result, this Act was passed and on the 1st of November, 1858, the famous Proclamation of Queen Victoria was read out in English and in the Vernacular of the district at every station throughout India. It is a noble proclamation and the part that concerns us



LORD CANNING
From the National Portrait Gallery

here is that in which Her Majesty promised all Indians that they should always be free to worship in their temples and that no one was to trouble them or to take their land from them. The Queen also restored to the Princes of India their lost right to adopt sons when they had none of their own. We have read how this right had been taken away from them.

By the Act of Parliament bringing the Company to an end, the Governor-General became known as the Viceroy

which means "one holding a post for or in the place of the sovereign". Lord Canning was the first Viceroy and when at last peace had come, it was his duty to carry out the just and merciful orders of his noble-hearted sovereign. Her Majesty had ordered that all who were not leaders or who had not been guilty of the murder of the English were to be pardoned. Patient and firm, he carried out his difficult task nobly, though there was much clamour for the wholesale execution of the sepoys.

The First Viceroy

After accomplishing this, he devoted the rest of his stay in India to those great public works and reforms schemes that had been started by Dalhousie. Railways, roads and canals were made. The Universities of Calcutta, Madras and Bombay were founded and High Courts were set up in those cities. Lord Canning lost his wife in 1861 and left India a few months later, in 1862. Nobler men would be hard to find in any country's history than Canning and Dalhousie, who laboured so patiently and generously for the country and the people under their charge. Lord Canning was succeeded by Lord Elgin, a veteran statesman who died the next year. During the year two events of importance happened. Dost Muhammad, the king of Afghanistan, died. There was a struggle between his sons for the throne and Afzal Khan, the elder, was imprisoned by Sher Ali. The other event was an outbreak among the Wahabis, Muslim fanatics, in the extreme North-West of the Punjab, but this was put down.

Lord Elgin

On the death of Lord Elgin, Sir John Lawrence (later created Lord) was sent to India as Viceroy. As the ruler of the Punjab, he had gained great influence over the Sikhs, which helped very much in ending the Mutiny.

Lord Lawrence

In 1864 it became necessary to send a force against Bhutan. The climate proved most dangerous for the troops, but finally the Bhutanese gave in, and peace was made. The following year saw the outbreak of a severe famine in Oudh and Orissa, which carried away about a million people.

The fight for the Afghan throne between the sons of Dost Muhammad continued. After a time Sher Ali was dethroned, and Afzal Khan became king. Sher Ali then asked Lord Lawrence for help, but it was refused. At last, in 1868, he won back the throne, but he never forgave the English for not helping him.

Afghan War

Lord Lawrence was succeeded by Lord Mayo. He effected many improvements in the administration and established a better feeling between the ruling chiefs on the one hand, and the British Indian Government on the other. Before his time the Central Government controlled all finances and there was no fixity in the provincial allotments. That province which could 'clamour most got most', and so the provincial governments had no thought of economy. Lord Mayo decentralized the finances, that is, made each province responsible for its financial administration. The local governments were thus encouraged to manage their affairs efficiently and economically, and increase their revenue. He started the Department of Agriculture, which has since been of great help to Indian farmers. On a visit to the convict settlement in the Andaman Islands he was stabbed to death by an Afghan convict in January 1872.

Lord Mayo

The next Viceroy was Lord Northbrook. During his time, the most terrible famine that has occurred within the period of British rule broke out in Bengal. Government opened relief works and were able to do much to relieve the poor sufferers.

Lord Northbrook

One of the chief incidents during this viceroyalty was the deposition of Malhar Rao, Gaikwar of Baroda. He was charged with having attempted to murder the English Resident, who had exposed some cases of his bad government. A joint Committee of Inquiry of three European and three Indian members was appointed. But as there was a difference of opinion amongst the commissioners, the Government of India gave him the benefit of the doubt and deposed him. A very young relative of the family was raised to the throne. Since then Baroda has been one of the most progressive of Indian States.

Baroda Affairs

In 1875, the Queen's eldest son, the Prince of Wales, known to us all in later years as King Edward VII, Emperor of India, visited this country and was welcomed with great loyalty by her princes and peoples.

The Government in England was in favour of a new policy towards Afghanistan, but Northbrook differed from it and resigned in 1876. He was succeeded by Lord Lytton, whose name will always remain associated with the great Durbar held in Delhi in 1877, at which the Queen was proclaimed Empress of India. During his viceroyalty there was a dreadful famine in Madras and as there were few railways in South India, the sufferings of the people were very great, and millions died.

Lord Lytton

We have seen how angry Sher Ali was because Lord Lawrence would not help him against his brother. From that time he had been unfriendly to the English, and this resulted in a war. The Russians had been advancing towards Afghanistan for years, and it was thought in England that they would invade India. The Viceroy sent word to Sher Ali that he wished to send an English officer to discuss matters with him. But Sher Ali refused to receive the Viceroy's

Second Afghan War



QUEEN VICTORIA
Photo: *Chancellor & Son*

representative, while he gave a public and honourable reception to the Russian envoy. So war was declared and English armies marched into Afghanistan through the Khyber and Bolan Passes. Sher Ali fled to Turkestan where he died shortly afterwards. His son Yakub Khan signed a treaty at Gandamuk, by which it was arranged that he should become Amir. He agreed to allow an English officer to live at Kabul, but in a few months this officer was murdered by the Afghan soldiers. Another war began, just when Lord Lytton resigned, and a new Viceroy was sent out.

Vernacular Press and Arms Act

Lord Lytton passed the Vernacular Press Act in 1878, by which the right of giving free expression of the public opinion in Vernacular newspapers was greatly curtailed. Again, by the introduction of the Arms Act, Indians were prohibited from carrying arms without a licence. These two measures of Lord Lytton aroused indignant protests all over India.

Lord Ripon

The new Viceroy was Lord Ripon whose name is honoured by all Indians, for he proved himself a true friend to them. First of all, he had to bring the second Afghan War to an end. The British armies had occupied Kabul and Kandahar. Yakub Khan abdicated and was sent to India. His younger brother, Ayub Khan, tried to get the throne and a British force was defeated at Maiwand near Kandahar. It was then that General (later Lord) Roberts made a great march from Kabul to Kandahar and, having defeated Ayub Khan, saved the English troops in the latter city. Abdur Rahman, the eldest son of Afzal Khan and the lawful heir to the throne as Dost Muhammad's eldest grandson, was made Amir and reigned till 1902 when he was succeeded by his son Habibullah.

End of Afghan War

Lord Ripon showed eagerness to help the Indian people forward. He thought that the English system, by which the people of a town chose men to manage its affairs, would be good in India too. This would teach the people how to govern themselves in small ways, so that some day they might be fit to take part in ruling their country. Accordingly, he made a law giving India Local Self-Government. A great deal of turmoil was raised over the Ilbert Bill. Lord Ripon wanted to abolish judicial qualifications based on colour distinctions and empower Indian magistrates to try Europeans accused of any crime and Mr. Ilbert drew up a bill for the purpose. But the European population in this country raised objections and conducted so vigorous an agitation against it, that the Viceroy was finally compelled to drop it.

Local Self-Government

Ilbert Bill

Lord Ripon did a great deal to help education. He appointed Indians to some of the highest posts in Government, and he helped the trade of the country by abolishing some of the taxes charged on goods imported into India. He endeared himself to the people of the country by his goodness of heart and his wish to make them happy and contented. In his time, the Raja of Mysore came of age and was given back his throne. The Vernacular Press Act, which had been passed by Lord Lytton, was repealed by him in 1882.

Lord Ripon's Popular Measures

On the retirement of Lord Ripon, Lord Dufferin became Viceroy. He had to declare war on the king of Burma, Theebaw, who was a weak man, treating his subjects cruelly, and oppressing the foreign merchants who lived in his capital, Mandalay. At this the Viceroy wrote to tell him that he must behave better or the kingdom would be taken from him. He answered the Viceroy insolently, and an army was sent to

Lord Dufferin

Mandalay. There was only a small battle. The English General entered Mandalay and arrested Theebaw, who was sent to India with his family. Upper Burma shared the fate of Lower Burma, and the whole province became part of the British Empire.

Third Burmese War

It was in Lord Dufferin's time that the Bengal Tenancy Bill was passed,—a law to help the poor ryots against oppressive landlords; and there were also other social reforms.

To make provision for better medical treatment of Indian women, Lady Dufferin, the Viceroy's wife, started a fund known ever since as the Lady Dufferin Fund. With the money that was raised, Lady Dufferin Hospitals have been built in the principal towns of India, where the poorest Indian women can be admitted and looked after by clever women doctors.

During the viceroyalty of Lord Dufferin was founded the Indian National Congress. It was then only a small association consisting of some public-minded Indians and Europeans. The Railways, the Telegraphs and the spread of English Education throughout the country, were for some time past creating an intellectual unity amongst the peoples of the different parts of the country. Ever since the time of the Ilbert Bill controversy the Indians realised the strength of unity and their own political impotence. They now had the project of forming an organization, and thanks to the encouragement and organising power of Mr. Hume, the first session of this body was held in Bombay in 1885. The new movement had no hostility to British rule. It then only claimed a greater share in the administration of the country by being admitted to the higher posts of the government, hitherto occupied mostly by Europeans. It meets regularly once a year, and though its politics have undergone many changes,

Indian National Congress

it has become the greatest political institution in the country.

In 1887, on the completion of Queen Victoria's rule for fifty years, a jubilee was celebrated with great pomp all over the country.

Lord Lansdowne

Lord Dufferin was succeeded by Lord Lansdowne. He sent Sir Mortimer Durand to Afghanistan to settle the frontier lines, and things were managed in a friendly way. He also had to send an expedition to Manipur in Assam, whose Commander-in-Chief had murdered several Englishmen including Mr. Quinton, the Chief Commissioner of Assam, who had been sent there to settle some family dispute regarding succession. The Commander-in-Chief was captured and hanged. During the viceroyalty of Lansdowne, the Indian Councils Act was passed, which increased the number of members of the Legislative Councils of India. These councils were to advise and help the Government in making laws for the good of the people. The new law ordered that some members of each Council were to be elected by Municipal Committees, District Boards, Universities and other popular bodies, so that the Council should be more representative. Before this the Government nominated members and none were elected by the people.

Manipur Affairs

Indian Councils Act

Lord Elgin II

The next Viceroy was the son of that Lord Elgin who had been Viceroy for only a year. During his time there was a frontier war against the Chitral tribesmen, who made raids on Indian villages. The leaders were punished. A great famine occurred in 1897. This affected nearly all India, for the rains failed throughout the country, but the Government were able to do much to help and feed the people.

It was about this time that a disease known as the Bubonic Plague broke out in Bombay and in a very short time spread all over India. The Government tried to put a stop to this

terrible disease by erecting hospitals and cleaning the houses of the poor people, but it still goes on, though not so bad as it was at first. A Diamond Jubilee was celebrated all over India on the Queen-Empress completing the sixtieth year of her beneficent rule.

Lord Curzon

The next Viceroy was Lord Curzon. He was a very able man who had travelled much in India, Persia and Afghanistan and had studied Indian affairs closely. To strengthen the defence of the North-West Frontier, a new province called the North-West Frontier Province was formed. Every branch of administration claimed his attention. A new Department of Commerce and Industry was organised to help trade. Extensive irrigation works were undertaken so that more food might be grown and the chances of famine lessened. Salt and Income taxes were reduced, which afforded great relief to the poor. To improve higher education a new Act was passed, called the Indian Universities Act, by which the constitution of the Universities was remodelled. Upto this time the Universities had only been examining bodies, but the new Act laid the foundation of teaching Universities. As it tended to increase the power of the Government over the Universities, the Act became very unpopular amongst the educated classes.

Great changes were also introduced in Secondary and Primary education. Special schools were founded for the sons of the Indian princes. Lord Curzon introduced the Co-operative movement which has now attained so much importance in the country. His term of office is memorable for a wide extension of the railway system, thus facilitating trade among the different parts of the country.

Death of Queen Victoria

In 1901, the great Queen Victoria died in her eighty-second year, having reigned for nearly sixty-four years. She was one of the noblest of sovereigns, and always took the deepest

interest in her Indian subjects. Lord Curzon thought of erecting a fitting monument in her memory and with contributions from the Indian Princes and peoples he was able to lay the foundation of that building which is now the Victoria Memorial Hall, Calcutta.

Her Majesty was succeeded by her eldest son, King Edward VII. In honour of his coronation Lord Curzon held a great Durbar in Delhi and proclaimed him Emperor of India.



VICTORIA MEMORIAL, CALCUTTA

Tibet

In 1903, Lord Curzon sent an expedition to Tibet as the Tibetans were suspected of carrying on intrigues with the Russians against the British. Nothing important came of this expedition as the Chinese claimed Tibet as their territory. The English only got an indemnity.

The great presidency of Bengal was under a Lieutenant-Governor. But the population had increased so largely

and the work of administration multiplied so much that Lord Curzon decided that it would be better to divide Bengal into two provinces. One of these was to be Western Bengal with Bihar and Orissa and the other Eastern Bengal and Assam. There was a great wave of indignation against this and many public protest meetings were held all over the country.

Partition of Bengal

The partition of Bengal and the Indian Universities Act made Lord Curzon very unpopular, but the measure which met with universal approval and earned for Lord Curzon an abiding place in the grateful memory of all Indians, was the Preservation of the Ancient Monuments Act. As a result of this Act, the Archaeological Department was properly organized and liberally supplied with funds so that all historical buildings and other important relics of the past may not only be preserved but new ones discovered. This has given a great encouragement to the study of Indian History.

Lord Curzon's term of office was to end in 1904, but he was given an extension. But before the expiry of this term he had a difference of opinion with the Secretary of State regarding the position of the Commander-in-Chief and his relation to the Viceroy's Council. In consequence of this he resigned and was succeeded by Lord Minto, a descendant of a former Governor-General of that name.

Lord Minto II

Lord Curzon's cavalier treatment of the Bengali sentiment with regard to the partition of Bengal was followed by an awakening of a spirit of Nationalism. The early years of the century found the Asiatic Continent in a state of general unrest. The small island of Japan went to war with Russia and inflicted a signal defeat on this great European power. China and Persia began to resent European domi-

Indian Nationalism

nation, and India did not remain unaffected by similar feelings. Hitherto educated Indians had great admiration for all things western, but it now gave place to the assertion of the superiority of things Indian. They now looked forward to the time when the ancient glories of the East would return. Indian newspapers, both English and Vernacular, which had increased greatly in number, began to spread these ideas and vigorously criticised the Government. The boycott of foreign goods, especially foreign cloth, was preached and to some extent practised. New industries were started, existing ones encouraged, and schools of thought and culture breathing a distinct national spirit came into existence. A large number of national educational institutions sprang up all over the country and popular demands became more emphatic.

Both the Viceroy and the Secretary of State (Lord Morley) realized that repression might check but would not kill the spirit of nationalism, and after a considerable discussion, the Indian Councils Act (1909) was passed by which the elective principle of the Councils was carried further. Each province of India now had a Legislative Council and many of the members were elected. The Viceroy's Executive Council and the Council of the Secretary of State in England were to have each an Indian member.

Indian Councils Act

While Lord Minto was still Viceroy, a great sorrow fell on the British Empire. King Edward VII died in May 1910, after a reign of less than ten years. He was a great and wise king. He hated war, and has been called 'Edward the Peacemaker'.

Death of King-Emperor Edward VII

The Viceroy who came to India to take Lord Minto's place was Lord Hardinge. He soon made it known that King-Emperor George V, who had already visited India as Prince of Wales, proposed to

Lord Hardinge

come again. His Majesty and the Queen-Empress arrived in Bombay on the 2nd of December, 1911, and on the 12th a huge Durbar was held in Delhi in the presence of a vast gathering, when the King was crowned as Emperor of India. The Emperor, addressing the people, told them that Delhi was to be once more the capital of India. He also said that the province of Bengal was again to be united, and that a new province would be formed with Bihar and Orissa. Assam, too, was made a separate province. In addition to these changes large sums of money were granted for education and reform.

Delhi Durbar

When the rejoicings at the visit of India's Emperor were over, Lord Hardinge devoted himself to carrying out the scheme for the new capital and other measures of reform. His kindliness and his constant sympathy with Indians endeared him to the people of the land.

The greatest event during his viceroyalty was the outbreak of the First World War. In 1914 the Germans, who were for years one of the most powerful nations in the world, invaded Belgium. Germany had no quarrel with Belgium, but the shortest route to France lay through it and France was the country that the Germans wished to conquer. England had signed a treaty years ago, promising to defend the Belgians if they were ever attacked by any great nation, and so on the 4th of August 1914, she declared war on Germany.

The First World War

When the news reached India, there was an outburst of such loyalty in every part of the land as had never been witnessed before. From one end of India to the other the princes and peoples hastened to show their desire to help their Emperor in the great struggle. From every province, from every community, offers of men and money poured in on the Viceroy. The service of India during the War was fully

India and the War

recognized by the Houses of Parliament and her representatives were admitted as members of the Peace Conference.

And now why did every Indian Prince and almost every educated Indian lad want to help England? Why did all the rich people offer money? Why was everyone eager to have some part in the struggle?

We have seen how from the earliest ages India was invaded. She was rich and her soil was fruitful; and nation after nation swept down into her cities and plains, plundering and killing. No one can know or measure the human suffering, quite apart from the actual battles that each invasion meant. Most of these invaders came only to rob, and carried off the wealth of the people of India and thousands of the people themselves, men, women and children, as slaves. And even when the best of the invaders, the Mughals came, they brought no real peace. The times of Babur, Akbar and Jahangir were days of constant struggle. In some part of the country or other war was going on. In the reign of the last Great Mughal, Aurangzeb, an Italian traveller has thus described India—" In the time of Aurangzeb, in no part of the Empire was there any justice; no one thought of anything but to plunder; the revenue was collected by violence."

And when, by his merciless persecution of the Hindus, and his destruction of a large number of their temples, Aurangzeb had brought the Empire tottering down, was there peace then? We have seen how the Marathas and Rajputs failed to build an Empire on its ruins. Then came such merciless invaders as Nadir Shah and Ahmad Shah Abdali, plundering and slaying. There was no central power till the British who had come to trade founded an empire and restored order.

The Government of India may be called an absolute government, as those of the earlier days were. But it was a Government under which the people were free to worship

as they pleased, to go where they would, to enjoy the fruit of their toil and to live their lives in safety. They knew that never again could robber armies destory their land, steal their money, burn their homes and rob them of their children. In the ruling of their land the Indians each year had a larger share. In every service there were Indians. They ruled districts as members of the Civil Service, and sat as judges in the highest courts. They sat in Council with the Viceroy, at the side of the King-Emperor's ministers in London and with Governors all over India.

Railways, canals, good roads and large, swift steamers connected all parts of the country. These increased India's wealth and gave even to the poorest peasant the chance to travel where he would. Trade was aided and industry was encouraged. Farmers were taught how to get the best from the land. Engineers brought water to dry ground and raised grain where crops never grew before. If there was famine, it was fought fiercely with all the power of the Government. Against disease—plague, cholera, small-pox, malaria—a great staff of medical officials made unceasing war. Hospitals, wonderfully fitted up, had been built almost everywhere, and medical aid was within reach of most villages. Schools were opened in thousands and more are always being set up. Colleges, universities, teaching institutes of all kinds were founded, encouraged, and maintained by the Government. The country was protected from invasion and the people were helped to profit by the unbroken peace of the land and to live happy, contented lives. It is a wonderful story, this development of India and the education of her people, secure in the blessings of peace.

These were the reasons why the people and princes of India came forward to help England in the First World War. This was why the brave soldiers of the Emperor, Sikhs, Rajputs, Gurkhas, Punjabis, Dogras, Garwals,

Baluchis, Carnatics, and Marathas were so glad to go to the War, and bore so patiently the hardships and losses of the campaign. Every race and class in India had done something. Western education bore fruit at this time. Medical students volunteered for service and were sent to serve in the campaign in Mesopotamia. There they did excellent work, some of them being mentioned in despatches.

While the War was still going on, Lord Hardinge left India and his place was taken by Lord Chelmsford. His term of office will remain ever memorable for the constitutional reforms in India. The British Parliament had promised to give self-government to India in recognition of her service during the War and Mr. Montagu, the Secretary of State for India, in collaboration with the Viceroy, drew up a report that India would be given self-government in gradual stages. This report is known as the Montagu-Chelmsford Report, and an Act was passed in 1919 which had this document for its basis. Great changes were brought about in the administration of the country with the introduction of these reforms.

Lord Chelmsford

By this Act, the Central as well as the Provincial Councils were greatly enlarged. Upto this time there was only the Imperial Legislative Council, but now another body, like the British House of Lords, was brought into existence, viz., the Council of State, the other House, the Legislative Assembly, consisting of one hundred and forty-four members, of whom one hundred and three were to be elected. The Act provided for the election of the President to be from amongst the members, subject to the approval of the Viceroy. The two Houses, besides making laws, were given the right to discuss the budget and refuse any item. But the Viceroy was also given the power not only of veto but of certification.

Government of India Act, 1919

The Act also provided that in the Provincial Council the majority of the members were to be elected. Subjects

were demarcated for the administration by the Central and by the Provincial Governments. Again in the Provincial Government itself the subjects were divided into two parts —one under the executive councillors called 'Reserved Subjects,' such as Police, Judicature, and General Administration and the other under the ministers appointed by the Governor from among the elected members in the council, called 'Transferred Subjects,' such as Education, Local Self-Government, Medical Administration, Public Health, Excise, Agriculture, etc. The Provincial Council was given the power to discuss the budget and refuse any of its items, but like the Viceroy, the Governor also was given the power not only of veto but of certification.

The Executive Councils of both Central and Provincial Governments were reconstituted and more Indian members had seats in them, the number of Ministers varying from two to three in different provinces.

The Act also made some change in the Constitution of the Council of the Secretary of State for India and provided that his salary and the expenses of his Department should be paid out of moneys provided by the British Parliament and not out of Indian revenues.

Questions:

(1) What were the effects of "The Mutiny" over the administration of India?
(2) What were the popular measures introduced by Canning?
(3) What do you know about the decentralisation of finances by Lord Mayo?
(4) Why did Lord Lytton interfere in Afghan affairs? What were its results?
(5) What was the result of the passing of the "Vernacular Press Act" in 1878?
(6) What is meant by "Local Self-Government"? Who introduced it in India?
(7) What do you know about the "Ilbert Bill"? How far was it successful?
(8) Why was Lord Ripon so popular in India? Mention the good measures of Lord Ripon.

(9) When and by whom and with what object was the " Indian National Congress " founded?

(10) What were the good measures and reforms introduced by Lord Curzon?

(11) Why did Lord Curzon become unpopular? How far was he responsible for it?

(12) What were the causes that led to the awakening of a spirit of Indian nationalism?

(13) Why was the " Indian Councils Act " of 1909 passed? What were its merits?

(14) In what way did India help England during the First World War? Why did the peoples and Princes of India help England in the First World War?

(15) What changes were brought about in the administration of the country with the introduction of the Government of India Act of 1919?

A. D.	INDIAN HISTORY	ENGLISH HISTORY	
1750	1756 Black Hole 1757 Battle of Plassey 1761 Third Battle of Panipat 1773 The Regulating Act		George III. 1760—1820
1780	1784 Pitt's India Bill 1788 Impeachment of Hastings 1793 Permanent Settlement in Bengal	1784-1801 Younger Pitt, Prime Minister 1793-1815 French Revolution Wars against France	
1810	1819 End of the Maratha Power 1829 Abolition of Sati 1835 Foundation of Medical College in Calcutta	1832 Reforms Act	George IV. 1820—1830 William IV. 1830-1837
1840	1853 First Indian Railway 1857 Outbreak of the Mutiny Establishment of the Universities of Calcutta, Bombay and Madras 1858 Queen's Proclamation 1861 Establishment of High Courts in Calcutta, Bombay and Madras	1846 Corn Laws repealed 1867 2nd Parliamentary Reform 1868 -74 Gladstone, Prime Minister	Q. Victoria 1837—1901
1870	1883 Local Self Government for India 1885 First Indian National Congress 1886 Annexation of Burma	1880-86 Gladstone, Prime Minister 1884 3rd Parliamentary Reform 1892-94 Gladstone, Prime Minister	
1900			

Time-Chart : 1750 to 1900

(Scale 1 in—30 years.)

CHAPTER V

India under the Crown—II

(From 1919—1947)

Discontent and Unrest — Calcutta University Commission—Afghan War—The *Akalis*—Lord Reading—Lord Irwin—Gandhi-Irwin Pact—Lord Willingdon—Provisions of the Act of 1935—The Harijans—Lord Linlithgow—The Second World War—Russia and the War—Western Front—Japan and the War—Lord Wavell—The Cabinet Mission—The Setting up of the Interim Government—The Constituent Assembly—Kashmir—Hyderabad—Mahatma Gandhi—National Life of India.

1921	Non-co-operation Movement.
	First Session of the Reformed Councils.
1921-26	Lord Reading, Viceroy.
1923	Swaraj Party formed.
1925	V. J. Patel, First Elected President of the Legislative Assembly.
1926-31	Lord Irwin, Viceroy.
1927	Simon Commission appointed.
1930	Civil Disobedience Movement started.
	Round Table Conference in London.
1931-36	Lord Willingdon, Viceroy.
1936-43	Lord Linlithgow, Viceroy.
1939-45	The Second World War.
1943-47	Lord Wavell, Viceroy.
1946	Interim Government set up.
	Formation of the Constituent Assembly.
1947-48	Lord Louis Mountbatten, Viceroy.
1947	Indian Independence.

Though the Montagu-Chelmsford Reforms marked a great political advance on the constitution which India had before, they failed to satisfy the Indians. At one time these changes would have been welcomed, but the high principles and democratic ideals, which were so much talked about by European and American statesmen towards the end of the First World War, encouraged Indian nationalists in their hope of attaining Self-Government in the very near future. When, however, it was found that the Reforms did not come up to their expectations, they did not extend

that amount of goodwill and co-operation which alone would have assured their success. There were other causes which made the political atmosphere of the country unfavourable. As a consequence of the First World War, India began to suffer, in common with the rest of the world, from an economic distress, which caused widespread discontent, aggravated by epidemics and diseases breaking out throughout the country.

Discontent and Unrest

Political murders, anarchical crimes and dacoities became common incidents. A Committee was appointed with Justice Rowlatt as Chairman to enquire into the state of affairs. On its recommendations, the Rowlatt Act was passed, in spite of vigorous popular opposition. It empowered the Government to confine people without open trial in a Court of Justice and to deal with anarchical offences by means of special tribunals. There was a feeling of discontent and unrest all over the country which resulted in violent disturbances in many places. In the Punjab, the situation became so serious, that the proclamation of martial law was thought necessary. At Amritsar, in the Punjab, a large gathering assembled in defiance of the orders of the authorities, was fired upon by the military, causing numerous deaths and casualties. Further, the Indian Muslims at this time started a vigorous agitation, the Khilafat movement, in sympathy with their Khalifa, the Sultan of Turkey, which according to the treaty after the First World War, would have ceased to exist as a European power.

Calcutta University Commission

Equally important with the Montagu-Chelmsford Reforms was the Report of the Calcutta University Commission. After Lord Curzon's Indian Universities Act, the Calcutta University under the very able guidance of Sir Asutosh Mookerjee, had developed into a great teaching

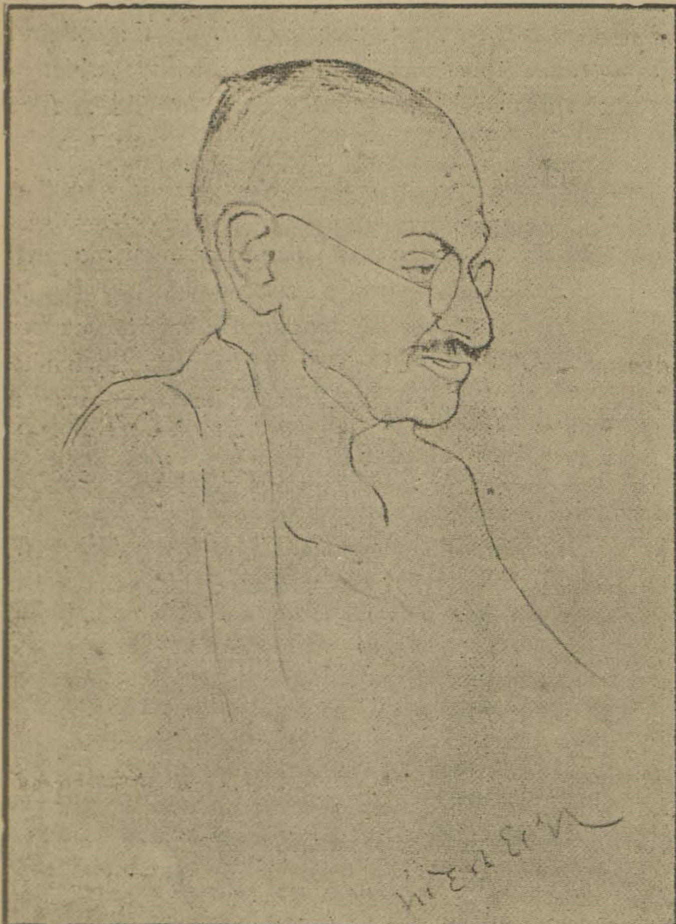
University. It was recognised, however, that further improvements were necessary and Secondary Education also needed reforms. A Committee of distinguished educationists, both Indian and European, was appointed with Sir Michael Sadler as Chairman. The Commission toured all over the country examining the Education system, and prepared its masterly report which was published in 1919. The Commission suggested many important changes, one of which was the complete separation of Collegiate from Secondary Education. It was also recommended that the aim of Collegiate education should not only be to turn out professional men, but to train people to be good citizens.

Afghan War

About this time, Amanullah, who had succeeded his father Habibullah as the Amir of Afghanistan, invaded British territory. The short war that followed was concluded by the treaty of Rawalpindi (1919) by which complete Afghan independence was recognized.

The Akalis

Not long after the conclusion of the First World War, the Sikhs started a movement to purge their religion of the corruptions and abuses that had crept into it. They organized the United Shrine Protection Committee and called themselves *Akalis*, or followers of the Eternal. The Shrines or *Gurudwaras* are mostly connected with the lives of the Sikh Gurus or commemorate the Sikh Martyrs who died for their faith. They are the centres of the religious, social and political life of the Sikhs, and as many of the *Mohunts*, or Abbots in charge of the Shrines, led immoral lives, the Akalis wanted to eject them. But the Mohunts stood on their legal right and appealed to the Government for help. The Akalis held that it was a religious matter with which the Government had nothing to do. Assured of Government help, the Mohunts of the Nankanasahib, the most sacred of the Shrines, being the birth-place of Guru Nanak, and the Guru-ka-bagh shrine,



(*By Permission* MAHATMA GANDHI *Artist: K. Desai*)

treated the Akalis with great violence, which resulted in many deaths. The dispute was subsequently brought to an amicable settlement through the benevolence of a philanthropic gentleman of the province, but the Sikh sympathy with the Government was for the time being greatly alienated.

Lord Reading

India was at this fever heat when Lord Reading succeeded Lord Chelmsford. The Hindus and Muslims united together under the leadership of Mahatma Gandhi, who with his saintly character, transparent honesty, absolute sincerity of purpose and high ideals became the champion of the popular cause. He organised a widespread movement against the Rowlatt Act and toured the country, taking the part of the Khilafatists and protesting against the measures in the Punjab. He refused to have anything to do with the Government and, with this object in view, started the Non-co-operation movement. He asked his countrymen to boycott all the Government institutions, such as Councils, Courts, Schools and Colleges and foreign cloth. He had intended to start a campaign of general Civil Disobedience which meant a refusal to pay taxes, but the outbreak of serious riots and disturbances in several parts of the country influenced him not to do so. The patience, firmness and judicious attitude which the Viceroy, Lord Reading, maintained during this troublesome time elicited the admiration of all.

The first Reformed Councils met under the shadow of the Non-co-operation movement, and many of the politically-minded people kept aloof from the elections, but before the next took place, Non-co-operation had spent its force, and a new party, called the Swaraj Party, was formed with Mr. C. R. Das and Pandit Motilal Nehru at the head. The programme of this party was to work within the Councils as a body of opposition; and in this the Swarajists were eminently successful for some time. The prestige of the

party was greatly increased, when in 1925, on the expiry of the term of the first nominated President, Mr. V.J. Patel, a prominent Swarajist member, was elected President of the Assembly,—an office which he held till 1930. In spite of the various shortcomings of the Reformed Constitution, many important Acts were passed. The Criminal Law Amendment Act removed to a great extent the racial distinctions in the administration of the Criminal law. The Cotton Excise Duty which had greatly handicapped the indigenous Cotton Industry was abolished. In some of the Provincial Councils legislation was undertaken relating to compulsory Primary Education and to improve the conditions of the tenancy of land.

Lord Irwin

When Lord Irwin succeeded Lord Reading as Viceroy and Governor-General in 1926, there was a lull in agitation all over the country. The Reforms Act of 1919 had provided that after ten years a commission would review the working of the Reforms and recommend their revision or extension in accordance with the finding of the Commissioners. In 1927, the British Parliament appointed a Statutory Commission consisting of seven Englishmen with Sir John Simon, an eminent English lawyer, as Chairman. The exclusion of Indian representation on this body greatly irritated Indian feeling and the Commission was severely boycotted during its stay in India by the Nationalist Indians. The Congress and even the Moderates wanted a Round Table Conference instead of the Commission; and they demanded that this Conference should begin with the promise, if not the offer, of Dominion Status.

The Simon Commission spent many months touring India and took great pains to get at the truth of the situation but the prejudice against it from the first made it certain that its Report would not be acceptable to India. Impressed with this view, Lord Irwin, who visited England on four

months' special leave in 1929, explained the situation to the British Government and it was decided to hold a Round Table Conference in London in the following year. This decision and the public announcement of it by the Viceroy on his return from leave were received at first with general approval. A few weeks later, however, the Congress leaders at a meeting with Lord Irwin at Delhi asked for a promise of immediate Dominion Status, but His Excellency could not give this.

The Congress then decided to have nothing to do with the coming Conference and in April Mahatma Gandhi started his campaign of Civil Disobedience. The agitation, which lasted nearly a year, spread rapidly and led to many acts of defiance of the law and outbreaks of violence, with much loss and suffering to the country. Thousands of men were imprisoned and a number of Ordinances were issued to bring the situation under control. Meanwhile, the Round Table Conference, which was inaugurated by the King-Emperor, was regarded by many as a great success. Ruling princes, who gave expression to their willingness at once to bring their states into political partnership with British India, and Indian politicians after long discussion with British statesmen under the chairmanship of the Prime Minister decided that a Federal Constitutiton was best suited for India, and details of the scheme were provisionally sketched out. The Conference adjourned early in 1931 and on the return of the eighty-seven Indian members, there took place at Delhi a series of conversations between Mahatma Gandhi and Lord Irwin. As a result of this was concluded what is commonly known as the Gandhi-Irwin Pact (March 1931), by which the Civil Disobedience movement was ended, the Ordinances withdrawn and the terms decided under which the Congress agreed to join in further discussions at the adjourned Conference.

Gandhi-Irwin Pact

The next month Lord Irwin laid down office and was succeeded by Lord Willingdon. The new Viceroy was eminently fitted for his high office not only by his previous experience of the country as Governor of Madras and Bombay but by his personal qualities.

Lord Willingdon

As agreed upon, Mahatma Gandhi joined the second Round table Conference in London as the sole representative of the Congress, but the deliberations did not lead to much success as the Indian delegates could not come to an agreement on the question of the representation of the different communities on the legislature. The calm in the political atmosphere of the country brought about by the Gandhi-Irwin Pact did not last long. Mahatma Gandhi returned to India and, after consultation with his friends and colleagues, telegraphed to the Viceroy for an interview to discuss the political situation of the country which was refused. This was followed by the revival of the Civil Disobedience movement. Within a very short time the movement became widespread. Several Ordinances had to be passed to bring the situation under control. Thousands of men and women, including Mahatma Gandhi himself, were imprisoned. Congress organisations were declared unlawful and their funds confiscated.

The Third Round Table Conference met in London in 1932 without any representative from the Congress. The result of its deliberations was published in the following year in a document known as the White Paper. The principal recommendations formed the basis of the reforms of 1935 and were embodied in the India Act of 1935.

Provisions of the Act of 1935

According to this Act, the number of provinces was increased to 11 by the separation of Sind from Bombay and Orissa from Bihar. Burma was altogether separated from British India and formed a separate state under the direct control of the

British Government. The administration of each province was entrusted to an Indian Prime Minister and cabinet responsible to his legislature. Each Governor was instructed to act as the king acts in Britain on his minister's advice, subject to certain safeguards in matters such as the maintenance of peace and the just treatment of minorities.

Further, a Central Bank was established under the name of the Reserve Bank of India, independent of any political influence.

The Act also provided for reconstituting the Central Government on a federal basis. The Indian State would be a Federation composed of the provinces of British India and such of the Indian States as might choose to accept the Federal scheme. The Government would be worked by a cabinet composed of ministers chosen from the Federal Legislature, but the ministers would have no control over matters of defence, external and ecclesiastical affairs and the relations with Indian states and tribal areas, which would be under the Governor-General. The Governor-General would also be responsible for the country's credit and finance, for the protection of the minority communities from oppression and for preventing any discrimination against Great Britain.

The Harijans

Towards the middle of 1935 Mahatma Gandhi announced his intention of undergoing a fast for the removal of the evil of untouchability of the depressed classes and when the fast was about to begin, he was released from prison. He was again arrested for disobeying an order of the Government forbidding him to go out of Poona, but shortly afterwards he was set free for reasons of health. He now receded from the Congress leadership and devoted all his energies to the uplift of the depressed classes, the *Harijans*, as they are now called. He undertook long tours throughout the country

advocating the cause of the Harijans and preaching the removal of untouchability.

Among the other important events during the Viceroyalty of Lord Willingdon may be mentioned the Ottawa Agreement between Great Britain and other countries of the British Empire for preferential tariffs, the opening of a harbour at Visakhapatnam and the establishment of telephonic communication between England and India and regular air-services between these two countries.

The beginning of the year 1934 (Jan. 15) will be long remembered for a severe earthquake—one of the severest in history—which occurred in Nepal and Bihar causing the death of many thousands of people and inestimable damage to property.

The following year King-Emperor George V completed the twenty-fifth year of his reign and his Silver Jubilee was celebrated throughout the country. But the rejoicings of the Jubilee were soon forgotten in the sufferings caused by a number of earthquakes in Baluchistan, in which Quetta and many villages were ruined. The year 1935 is a landmark in the constitutional History of India as in this year the King-Emperor signed the Act of Parliament giving India a new Constitution. It is also the fiftieth anniversary of the foundation of the Indian National Congress and to mark the event meetings were held in many cities all over the country.

Towards the end of the Viceroyalty of Lord Willingdon a great sorrow befell the British Empire. King-Emperor George V passed away in January, 1936, and was succeeded by his eldest son, who became Edward VIII. But before the end of the year, he abdicated and retired into private life as the Duke of Windsor. He was succeeded by his younger brother, the Duke of York, who took the title of George VI.

On the retirement of Lord Willingdon in April 1936, Lord Linlithgow became Viceroy. He had had experience

of India as Chairman of the Royal Commission on Indian Agriculture and Chairman of the Joint Select Committee of 1933-34. He had been taking a keen interest in rural development and it was hoped that under his able guidance the Government of India Act of 1935 would be worked successfully.

Lord Linlithgow

When the Provincial part of the Act came into force early in 1937, Congress fortunately relaxed its antagonism to the new constitution and, having won clear majorities in no less than 7 of the provinces, took up office. The result was very satisfactory. In matters that closely touched the welfare of the masses—such as land tenure, rural development, health and education, they showed an honest public spirit and achieved much success. Unfortunately this was not to continue long. When the Second World War broke out in 1939, India also was declared to be at war with Germany without the Indian Legislature having been consulted. This procedure, though constitutionally correct, affected the pride of the Indians. No one had denounced Nazism more vehemently than the Congressmen, but they held that the Indian Legislature should have been consulted before involving India in the war and refused to co-operate with the Government in the successful prosecution of the war. So about two years and a quarter after taking up office, all the Congress ministries resigned, and the Government had to be taken over by the Governors of the respective provinces.

Notwithstanding the Congress stand in regard to war, India has played her noble part in the struggle. Many Indians have done their utmost on the battlefileds, in Government offices, in business houses and in factories, to win the war.

In the spring of 1942, the British Government deputed Sir Stafford Cripps, one of the members of the British Cabinet, to offer, after consultation with Indian political leaders, a scheme of responsible Government for India. This scheme,

which was first hailed by every party in India was, in the final stage of negotiations, rejected both by the Congress and the Muslim League, another important political organization in the country. The breakdown of the Cripps Mission delayed, for the time being, Indian aspirations towards the achievement of complete self-government. In August of the same year the Congress party adopted a resolution claiming independence for India and demanding that the British quit India. There arose serious unrest and disturbances in various places which were put down with some severity and the principal Congress leaders were incarcerated. In the meantime, the Muslim League, under the leadership of Janab Mahomed Ali Jinnah, had been pressing for Pakistan, that is the formation of blocks of Muslim areas in the North-West and North-East and in the Nizam's Dominions, as the fundamental condition of the League's participation in any scheme of reconstruction. But the Congress and the Hindu Mahasabha, yet another political organization, were strongly opposed to what they called the vivisection of India into Muslim India and Hindu India.

The Second World War (1939-45)

The severity of the treaties of the First World War of 1914-1918 placed Germany in a hopeless position. The result was discontent throughout the country. This gave Hitler who was coming into the limelight the chance he was waiting for. The German Republic came to an end and Adolf Hitler became Chancellor in January, 1933. Rearmament on a large scale was pushed on in defiance of all treaties and in March, 1936, Hitler sent troops into the Rhineland. He then founded the "Rome-Berlin Axis" with Mussolini and was able to use the threat of war as a regular instrument of policy. He seized Austria and Czecho-Slovakia, and threatened Poland. The efforts of Mr. Chamberlain, the then Prime Minister of England, to pacify Germany by granting Hitler's demands one after the other were of no avail. In September, 1939,

the Nazis invaded Poland. On account of an earlier alliance, England and France had to help Poland and so declared war on Germany. Europe was again set ablaze with war.

Poland was overrun and very soon almost all the countries in Europe one after the other fell victims to direct or indirect aggression. When France was collapsing, Italy joined Germany and, when France capitulated, the United States of America began helping Britain, and later on joined Britain against the Axis partners. War then spread to Africa. After some initial reverses, the allies succeeded in driving their enemies completely out of that continent, occupied Sicily and finally invaded Italy.

Russia and the War

When the war first began, Hitler succeeded in coming to terms with the Russians. But when he had brought nearly the whole of Europe under his control, he became so intoxicated with his success that he declared war on Russia. He believed that the Russians could not stand the onslaught and so he could bring them also under his control within a short time. At first everything went as Hitler expected, and the Nazis succeeded in occupying a large portion of the Russian territory. But when they reached Stalingrad, the tables were turned. The Russians with the help of British and American arms not only raised the siege of Stalingrad, but drove their enemies back, entered Germany and occupied Berlin itself on 2nd May, 1945.

Western Front

In order to bring the war to a successful close at an early date, the allies decided to open a new front on the western side of Europe. Accordingly the allied forces landed on the Normandy coast in France on 6th June, 1944. After hard fighting, the Germans were driven out of France and Belgium. The allied forces even crossed the Rhine and penetrated into Germany. When the Germans saw the hopelessness of continuing the struggle any longer, they surrendered unconditionally on the 7th of May, 1945.

Japan and the War

Japan had been since 1936 carrying on war against China. Taking advantage of the war in the West and in league with Germany and Italy, she occupied French Indo-China and Thailand (Siam) in 1940. The attitude of Japan became so aggressive that war was declared in December, 1941. Japan easily overran Malaya, Singapore, the Netherlands, East Indies, the Philippines and Burma. In the south their progress was arrested by American and Australian troops, and several of the small islands and the Philippines were recovered. In Burma, British and Indian units forged ahead, retaking one town after another, and active preparations were going on for recovering Singapore and Malaya. The surrender of Germany early in May 1945 made it possible for the allies to send more troops to the East. On August 9, Russia also declared war on Japan. When the Japanese Government saw that it would be useless to resist any longer, it accepted the terms of the allies and surrendered on August 14.

Lord Wavell

When Lord Linlithgow laid down office in October 1943, Lord Wavell, who was Commander-in-Chief of India, succeeded him. The knowledge gained by him during the years of intimate contact with India's problems through membership of the Viceroy's Executive Council, and his broad human sympathies and wide cultured outlook were considered to be of enormous help at that juncture.

Already the British Government had assured the Indians that they would be allowed to frame their own constitution after the end of the war. So in the middle of 1945, Lord Wavell summoned a conference of the leaders of the Congress and the Muslim League at Simla to help in the formation of a popular government in which the bulk of power would be vested in a popular ministry, the Viceroy being only their nominal head. But the conference failed to reach any settlement. However, Lord Wavell and the new Labour Ministry

that came to power in Britain in July 1945 continued the effort to establish a popular government at the centre and form a Constituent Assembly to evolve a new Constitution for India. Elections were held in all the provinces for the restoration of the legislatures that had been suspended in 1939 and popular ministries were formed. Steps were also taken to elect representatives, through the members of the provincial legislatures to form the Constituent Assembly.

The Cabinet Mission

In the meantime a mission of three members of the British Cabinet consisting of Lord Pethick-Lawrence, the Secretary of State for India, Mr. A. V. Alexander and Sir Stafford Cripps had visited India, conferred with the leaders and made certain proposals for the new Indian Constitution. Soon after this Lord Wavell contrived, after a great deal of negotiation, to form a Cabinet for the Indian Government with Pandit Jawaharlal Nehru as Vice-President.

The Setting up of The Interim Government

Jawaharlal Nehru was the chief of the Congress representatives in the Cabinet. There were also respresentatives from the Muslim League and members chosen from the Depressed Classes and other minority communities like the Sikhs, the Parsis, and the Indian Christians. This popular Government, called the Interim Government, consisting of 14 members began functioning from October 1, 1946.

The Constituent Assembly

The Constituent Assembly, which was also formed, met several times though the Muslim League members did not participate in their deliberations. Meanwhile, sincere efforts were made in the country to compose the differences between the various parties and end the communal bickerings and riots that marred the national life of the people, especially in Bengal and Bihar. Important Indian leaders visited London in December 1946 for further talks.

In February 1947, the British Premier, Mr. Attlee, announced the decision of the British Government to partition India and transfer power to Indian hands by June 1948. Lord Louis Mountbatten was sent to succeed Lord Wavell as Viceroy with instructions to push through arrangements for this transfer. The outcome of this was the plan announced on the 3rd June, which envisaged the division of India into two Dominions—India and Pakistan. Accordingly on July 15, the British Parliament passed the Indian Independence Bill. As the provinces of Bengal and the Punjab had to be divided, a Boundary Commission was appointed to determine the boundaries of East Bengal and West Bengal and East Punjab and West Punjab. Plebiscites were held in the N.-W.F. Province and in the Sylhet District of Assam to find out which of the two Dominions they wished to join. The Indian States were left free to join either dominion.

CHAPTER VI

India of Today

On the 15th August 1947 the two Dominions of India and Pakistan came into being and power was transferred to them. The Dominion of Pakistan was made up of Sind, West Punjab, East Bengal, Baluchistan and N.-W. Frontier Province. The Indian Union got the rest of what was previously British India—namely, Bombay, Madras, West Bengal, East Punjab, United Provinces, Bihar, Orissa, Central Provinces, Delhi, Ajmer-Merwara and the Andamans. Lord Louis Mountbatten was made the first Governor-General of the Indian Union and M. A. Jinnah, the Muslim Leader, of Pakistan.

Most of the Indian States joined one or other of the two Dominions, the only exceptions being Kashmir and Hyderabad about which we shall learn something later. Many of the states that acceded to the Dominion of India have

formed Unions among themselves like the Madhya Bharat, Matsya, Saurashtra and the Rajasthan. Democratic forms of Government have been established in these, under a Rajpramukh with popular ministers. Many of the smaller States, such as Pudukottah in South India and the Orissa States, were either merged in the province in which they are situated or are centrally administered.

It was hoped that the new arrangement would satisfy the peoples of India and bring peace and prosperity to the land. But unfortunately things took a turn for the worse and events that were never anticipated took place. It is unnecessary to mention here the tragic events of the Punjab, Sind and Delhi. Millions of men, women and children had to migrate from one part of the country to another, leaving behind their homes and all they cherished most. The way in which the question of rehabilitation and resettlement has been handled will be one of the brightest chapters in the History of India.

Kashmir

The State of Kashmir in the far North was hesitating to join either Dominion as there were differences among the people. One section of them, the tribal men, helped by their kinsmen outside the State, created disturbances within the State. So the Maharajah of Kashmir and another section of the people headed by Sheik Abdullah, came to an understanding with the Indian Union to put down the disturbances, after formal accession to the Union. It was also understood that when normal conditions were restored in Kashmir, the question of accession should be finally decided by a plebiscite.

Hyderabad

Hyderabad State in the Deccan, also known as the Nizam's Dominions, was another State which had not joined either Dominion. In November 1947 a standstill agreement was entered into between the State and the Indian Union for one year. Further negotiations were carried on but they fell through. In the meantime, one

section of the people called the Razakars did not like the idea of acceding to the Indian Union and created disturbances. Things became so bad that the Indian Union was forced to take police action against the State as a result of which the Nizam surrendered and acceded to the Indian Union (November 1948).

Mahatma Gandhi

Mahatma Gandhi's assassination on the 30th January 1948 is the most tragic event in recent times. The whole world was moved by it. Gandhiji was not only a great saint but also a practical statesman. Even his political opponents admired him and his selflessness and absolute belief in truth and non-violence. Let us hope his life has not been sacrificed in vain and peace and prosperity will be Free India's share in future.

National Life of India

Recent years have been remarkable for many far-reaching changes in the national life of India. The quickening of the national impulse is greatly helping the material prosperity of the country. Agriculture and industry have received a new impetus, the financial machinery has been developed and means of communication improved.

Though India is mainly an agricultural country, not much use was made of modern machinery and improved appliances in agriculture. The agricultural department, inaugurated by Lord Curzon, realised that its task was to improve the quality and yield of the land. With the system of irrigation expanded and perfected, large scale cultivation has been introduced in many parts of India. India is now one of the best wheat and cotton producing countries of the world, and, within the last few years, the sugar industry on modern lines has grown very rapidly.

There has been a marked development in large industries also. Factories for the large scale manufactures of cement, chemical products, glass, cigarettes and matches have been established during recent years, and for these articles India

need not now depend upon foreign countries. Textile and steel industries have held their own against foreign competition. During the recent war several new industries were started and they are working successfully. Though mainly agricultural, India is now regarded as one of the chief industrial countries of the world.

Since the popular ministries took office in the various provinces, programmes of really valuable national construction have been taken on hand. Under the guidance of the Central Government all possible measures have been adopted to avert a food famine and ensure a fair rationing of food as well as other essential commodities. A plan has been drawn up for growing more food and a vigorous policy of industrialization is being pursued.

Twenty years ago there were only five really serviceable ports on the entire sea coast of India. These were at the three Presidency towns, viz., Calcutta, Madras and Bombay, and at Karachi in the West and Chittagong in the East. But today, besides Visakhapatnam between Calcutta and Madras, there are several harbours at suitable intervals, which greatly facilitate the sea-borne and coastal trade of the country. No longer do the railways enjoy a monopoly in carrying men and things. More attention is being paid now to the development of roads. In fact, the problem of co-ordinating rail and road traffic has become very important and is engaging the serious attention of the administrators.

Aviation and broadcasting also are making rapid strides. Both India and Pakistan have their own Air Forces and large numbers of officers and ground-staff personnel are being recruited and trained. Karachi and Bombay have become very important Air Ports. There are broadcasting stations in almost all the important centres.

The financial machinery of the country has undergone many changes to suit altered conditions. The banking system of the country was at one time entirely in European hands.

Nationalistic enthusiasm in the beginning of the century had led to the establishment of many Indian banking concerns, but several of them did not thrive. Since the first World War they have gained a new impetus and many of them are now prosperous. A central bank in the strict sense of the term has been established under the name of the Reserve Bank of India. Insurance, like banking, was once almost entirely under European control, but during these years several insurance companies have been started by Indians and some of them are proving very successful. The co-operative movement also has come to stay in some parts of the country.

Among other movements of recent years the women's movement deserves special mention. The women of the country are no longer content with looking after their domestic affairs. They participate in elections, they sit on representative local bodies and on legislatures. Some are even ministers. Every year their interest in public affairs is growing.

In all spheres of national activity both India and Pakistan are making rapid strides. Appreciation of the country's art and culture, science and scholarship is growing in foreign countries. Both of them are members of the United Nations Organization and take active part in its work. They have their Ambassadors or High Commissioners or Consuls in all the important countries.

In June, 1948, Lord Louis Mountbatten laid down office and was succeeded by Sri Chakravarthi Rajagopalachari. Sri Rajagopalachari was closely associated with Mahatma Gandhi for a very long time and had previously held high office. He was Premier of Madras Province, Governor of West Bengal and acting Governor-General. He was considered by all who knew him intimately as the fittest Indian to be Governor-General at that time to restore peace to this Ancient Land—the land which produced the Buddha.

APPENDIX

THE PRESENT ADMINISTRATION OF INDIA

ADMINISTRATION OF A COUNTRY: ITS MEANING.

By the administration of a country we mean its government. However simple its form, every country has some kind of government, which is its supreme political authority. The chief aim of government is to maintain law and order and to secure the well-being of its subjects. In all parts of the world, mankind must have once lived in a state of nature, very much as they chose. We will not discuss here what those times were like; whether they were full of tumult and confusion, in which the hands of all were against all, when men lived under the old rule of might is right, or whether they lived in that blissful state in which all men were " equal, unclassed, tribeless and nationless, exempt from awe, worship and degree ".

As men increased in number, and society became more complex, they agreed amongst themselves to sacrifice some of their personal liberty and conveniences for their common good and submit to a common authority to guide them in all matters of common interest. This authority may have been a single man, a king or a monarch; or it may have been a group or a council. But in primitive times it was more often a single man than a council. An administrative system is not the growth of a day. It has grown by stages till it has come to be what it is now; and it will change in future to meet the needs of the changed conditions of future generations. Therefore, it is best to study it historically. Here we are concerned with the present administrative system of India, and a very brief sketch of this will be given from the time of the coming of the English.

BRITISH INDIAN ADMINISTRATION.—We all know that the English came to India as traders. By a

charter granted by Queen Elizabeth, The East India Company received the sole right of trading in the East Indies and the administration of the affairs of the Company was vested in a Committee appointed by the Court of Directors. In the beginning trade was the only object of the Company, and the laws that were made were for the guidance of its servants in India. After the battle of Plassey (1757) the company found itself master of a large part of the country and more systematic methods of government had to be devised. Clive was made the Governor of Bengal; and we have read how the mismanagement of the Company's affairs and the corrupt practices of its servants attracted the attention of Parliament in England and the Regulating Act was passed (1773). By it Warren Hastings, Governor of Bengal, was made the Governor-General of the Company's possessions in India. Though his appointment was made by the Court of Directors it was subject to the approval of the Crown. The Governor-General was to be assisted by a Council of four and these five men were given legislative powers. A Supreme Court was established in Calcutta with a Chief Justice and three other Judges.

In the course of a few years defects in the working of the Regulating Act became manifest, and those were remedied by Pitt's India Act (1783), which created the Board of Control presided over by a minister of the Crown assisted by a Council of six members, as a supervising body "to check, superintend, and control all acts, operations and concerns, which in any way relate to the civil and military government of the Company." This system continued up to 1858, when by the 'Act for the better government of India' the government of the country was transferred from the Company to the Crown. The Board of Directors was abolished, and a Secretary of State with a Council was placed at the head of Indian affairs. The Governor-General

became the Viceroy. He and the members of his Council were henceforth to be appointed by the Crown. More members were gradually added to this Council to make it more representative, and in 1861, for the purpose of making laws, as apart from its executive duties, the Council was enlarged by the inclusion of Indian members in order that the Government might have Indian opinion on proposed laws. In that year, too, were established the Councils, known as provincial Legislative Councils. In those days all the members of these Councils were nominated and not elected.

The elective principle was introduced for the first time in 1892, when by the 'Indian Councils Act' some members of each Council were to be elected by the Municipal Committees, District Boards, Universities and other public bodies. It was carried further by the Indian Councils Act of 1909. With the Reforms of 1919 began a new era in Indian Administration. The elective principle of representation in these Councils was carried to a great length. A second Chamber or House, resembling somewhat the British House of Lords in its functions and powers, was added to the Central Legislature, and in the provincial governments departments were assigned for management to the Executive Councillors or to the Ministers appointed by the Governor from among the elected members of the Council. Besides these, various other small changes were introduced in the administrative machinery of the country.

THE SECRETARY OF STATE FOR INDIA AND HIS COUNCIL: THE HIGH COMMISSIONER.—The final authority in Indian affairs was the British Crown and Parliament. At the head of the Indian administration was the Secretary of State with his Council in England. He was a member of the British Cabinet and was responsible to Parliament for affairs in India.

The constitution of the Council of the Secretary of State for India—the India Council—was modified so as to consist

of not more than twelve and not less than eight members, and half of them must know India intimately and must have lived there for at least ten years and have not been away from the country for more than five at the time of their appointment. Originally, the Secretary of State was paid out of the Indian revenues. After the Reforms of 1919, he was paid by the British Treasury. The Act of 1935 laid down that the Council of the Secretary of State for India should be dissolved. In the place of the Council he had a body of advisers of whom some were Indians. Another officer of the British Indian Government in England was the High Commissioner. He did the Agency work such as the purchasing of stores, raising of loans and looking after the trade of India. He also looked after the Indian students in England and helped them in many practical ways.

THE VICEROY AND GOVERNOR-GENERAL AND HIS COUNCIL.—The Secretary of State was, so to say, an amateur; he may never have set foot on Indian soil; so in normal times the work of administration was carried on by the Viceroy and the Provincial Governors with the help of their respective councils and subordinate officers. The Viceroy, as the name indicates, was the King's representative in this country. (*Vice* = 'in the place of' and *roi*, a French word meaning a king.) He was the head of the executive in India and was appointed by the King for a term of five years on the recommendation of the Prime Minister. He was usually a member of one of the noble families of Britain. Generally, the Viceroy came to India with an open mind and formed first-hand opinions about the land and its peoples. As the representative of the King-Emperor he regulated the relations with the Indian States through Residents.

You have read before that the object of Indian politicians had been the attainment of self-government within the

British Empire, or Dominion Status. This means freedom to manage all national affairs including the defence of the country. The Act of 1935 sought to fulfil Indian aspirations to a great extent. It provided that the Government of India would be a federal one consisting not only of British India but the Indian States also. The different Provinces would be autonomous entities, and powers and responsibilities would be divided between the Provincial and the Central or Federal Government. Subjects had been specifically allotted either to the province or the centre and each would be left absolutely independent of the other's control.

Among the subjects in the Federal Legislative list mention may be made of (i) Defence including naval, military and air forces in India, (ii) External affairs, (iii) Ecclesiastical affairs, (iv) Currency, Coinage and legal tender, (v) Public debt of the Federation, (vi) Posts and Telegraphs, Telephones, Wireless and Broadcasting, (vii) Federal Public Services, (viii) Foreign Trade, (ix) Federal Laws, (x) Regulation of labour, mines, oil-fields, (xi) Customs duties, etc.

As we have noticed already the Act of 1935 had two parts, one of which dealt with the Government of the Provinces, and the other with the Federal or Central Government. Only the part dealing with the Government of the Provinces came into force in April 1937.

In October, 1946, an Interim Government was formed at the centre with a Constituent Assembly to frame a new Constitution for the Indian Union. A few months later, in accordance with the Indian Independence Act, 1947, the Indian Empire was split into two Dominions, viz., Indian Union and Pakistan, and these two Dominions came into existence on the 15th August 1947.

THE INDIAN CONSTITUTION: The Indian Union Constituent Assembly, mainly elected by members of the

Provincial Legislatures, drew up a constitution, after three years' work. It came into force on January, 26, 1950. This day is commemorated in the annual celebration of Republic Day.

The Constitution, in its preamble, declares India a Sovereign Democratic Republic, deriving its powers from the people. Despite its Republican status, India has remained a member of the Commonwealth of Nations. There is no allegiance to the Crown, so that the Queen of England is not queen of India, but the British monarch is recognised as the "Head of the Commonwealth", a purely symbolic head, with no functions at all in regard to India.

The Constitution contains a chapter on Fundamental Rights, which include prohibition of discrimination on grounds of race, religion, caste or sex, equality of opportunity in matters of public employment, abolition of untouchability, freedom of conscience, freedom of worship etc.

It is federal in form, consisting of the various provincial and state units, federating into the Indian Union. There is a division of subjects, for purposes of law-making. The Union list specifies 97 matters, in which Parliament alone has power to make laws. The State list consists of 66 subjects in which State Legislatures are empowered to make laws. There is, in addition to these, a Concurrent list of 47 subjects on which both the Union Parliament and State Legislatures may pass laws, but the Central laws will prevail, in case of conflict. Residuary powers, that is matters not specified in any of these lists, are given to Parliament.

The head of the Indian Union is the President. He is elected by the elected members of both Houses of Parliament, the Council of States or Rajya Sabha and the House of the People or Lok Sabha and the elected members of the federating units or States. The President is the executive head and in supreme command of the Defence Forces. He holds office for five years.

There is also a Vice-President who is ex-officio Chairman of the Council of States. He is chosen by members of both Houses of Parliament at a joint meeting. He holds office for five years.

A Council of Ministers, with the Prime Minister at its head, advises the President in the exercise of his functions. The Prime Minister will be appointed by the President and, on the advice of the Prime Minister, the President will appoint the other Ministers. The Ministers will hold office during the pleasure of the President and the Council of Ministers will be collectively responsible to the House of the People. In practice, the President functions as the nominal executive, while the real executive power is exercised by the Council of Ministers, under the leadership of the Prime Minister.

The Parliament of the Indian Union consists of the President and two Houses. The Council of States or Rajya Sabha is the Upper House or the Second Chamber and the House of of the People or Lok Sabha is the Lower House.

The Council of States consists of 250 members, of whom 12 are nominated by the President from among persons having special knowledge or practical experience of literature, art, science and social service. The rest of the members will be representatives of the States, elected by the elected members of the Legislative Assembly of the State concerned. The Council of States is a permanent body. It cannot be dissolved, but one-third of its members retire by rotation on the expiry of every second year.

The House of the People consists of not more than 500 members, directly elected by the voters on the basis of adult suffrage. If not dissolved earlier, it will continue for five years.

There is a Supreme Court, consisting of a Chief Justice and not more than thirteen other judges. They are appointed by the President, by warrant. There is also an Auditor-General, appointed by the President.

Mr. Jawaharlal Nehru has been Prime Minister of the Indian Union since independence. The Council of Ministers comprises:

(*a*) Ministers who are members of the Cabinet

(*b*) Ministers of State who are not members of the Cabient but hold Cabinet rank and

(*c*) Deputy Ministers.

The Cabient finally determines and lays down the policy of the Government.

The British Indian Services, such as the I.C.S., I.P.S., and I.M.S. have been abolished from August 15, 1947 and such of the members of these services as elected to retire, were allowed to do so with compensation. India has now organised an Administrative Service, a Foreign Service and other services and the general administration of the country is carried on, on very much the same lines as before but much greater attention is now given to the problem of economic development. A Planning Commission has been set up and two Five-Year Plans have been drawn up, the first covering the period 1951-52 to 1955-56 and the Second 1956-57 to 1960-61. A Third Five-Year Plan for the years 1961-62 to 1965-66 is being drawn up.

STATE GOVERNMENTS.—Each of the Federating Units called States, has an executive head called the Governor who is appointed by the President. He holds office for a term of five years.

The Governor, in each State, is aided and advised by a Council of Ministers, with the Chief Minister at the head. The Chief Minister is appointed by the Governor and the other Ministers are appointed by the Governor on the advice of the Chief Minister. All the Ministers hold office during the pleasure of the Governor, while the Governor, in turn, holds office during the pleasure of the President of the Indian Union. The Council of Ministers is collectively responsible to the Legislative Assembly of the State.

For every State, there is a Legislature, consisting of the Governor and either one or two Houses. Where there are two Houses, one will be known as the Legislative Council or Vidhan Parishad and the other as the Legislative Assembly or Vidhan Sabha. Where there is only one House, it is known as the Legislative Assembly or Vidhan Sabha. The Legislative Assembly of a State consists of not more than 500 and not less than 60 members chosen by direct election on the basis of adult suffrage, from territorial constituencies in the State. The term of the Legislative Assembly is five years, unless it is dissolved earlier.

The Legislative Council of a State consists of not more than one-third of the total number of members in the Legislative Assembly of that State, subject to a minimum of 40. One-third of this number is made up of representatives of Municipalities, District Boards, and other Local Authorities in the State, another one-third is elected by members of the Legislative Assembly from among persons who are not its members, one-twelfth elected by teachers, another one-twelfth by university graduates. The remaining members are nominated by the Governor from among those who have distinguished themselves in literature, art, science, the co-operative movement and social service. Like the Council of States at the Centre, the Legislative Council of the States cannot be dissolved, but one-third of the members retire by rotation on the expiry of every second year.

In 1956, a reorganisation of States was carried out according to which the States numbered 14 as follows:

(1) Andhra Pradesh
(2) Assam
(3) Bihar
(4) Bombay
(5) Kerala
(6) Madhya Pradesh
(7) Madras

(8) Mysore
(9) Orissa
(10) Punjab
(11) Rajasthan
(12) Uttar Pradesh
(13) West Bengal
(14) Jammu & Kashmir

But, with effect from May, 1960, the erstwhile Bombay State has been reconstituted as two separate states, namely Maharashtra and Gujarat.

Besides the States, the territory of India includes the Union Territories of Delhi, Himachal Pradesh, Manipur, Tripura, the Andaman and Nicobar Islands and the Laccadive, Minicoy and Amindivi Islands.

THE ADMINISTRATIVE SERVICE.—The administration of British India was carried on mainly by the various Services, the most important of which was the Indian Civil Service. When the trading East India Company found itself the ruler of the country, the work of administration was left in the hands of men, who on account of their small pay, were allowed to trade on their own account. The result was that not only was the government carried on negligently, but corruption was common. Lord Cornwallis made an attempt at reform and laid down that on no account should a Civil Servant be allowed to carry on trade. To place the Civil Servants above temptation their salaries were increased. Originally the Civil Servants were nominated by the Board of Directors, but in 1853 the nomination system gave way to the competitive examination. Successful candidates received two years' training before coming out to India. On their arrival here, they spent some time in learning their work and then they were posted to the charge of sub-divisions. Gradually, by promotions, they rose to be District Magistrates and Collectors, District and Sessions Judges, High Court Judges and Secretaries and Executive Councillors of Government. Besides the Indian Civil Service there were the Provincial and the Subordinate Services

for which recruitment was made chiefly from educated Indians by competitive examination or selection or promotion.

For medical work the Indian Medical Service was organized. This Service had two branches—Civil and Military. Its members had military rank, and were liable to serve in the army whenever required. In the two Great Wars Indian Officers did excellent work and many of them were decorated and mentioned in despatches. From the Indian Medical Service were recruited the Surgeon-General, the Civil Surgeons of important districts, Directors of Research Institutes, Suprintendents of Jails and Lunatic Asylums, Professors of Medical Colleges and the Superior officers in the Department of Public Health. As in the Civil Service, there were subordinate services in the Medical Service, such as those held by Assistant Surgeons, Military Assistant Surgeons, Hospital Assistants, etc.

The higher posts in the Police Service were also filled by competitive examination, the Inspector-General of Police being the head of the Police administration in the State.

There were similar services in other important branches of administration such as—the State Railways under General Managers, the Posts and Telegraphs Department under a Postmaster-General, the Forest Department under a Conservator of Forests, and the Education Department under a Director of Public Instruction.

The present administration of the States is carried on very much on the same lines as before, the Public Service Commissions conducting the examinations and other tests for appointments to the several services.

DISTRICT ADMINISTRATION.—The States are generally divided into divisions which are in charge of Commissioners. The divisions in their turn are divided into districts. Generally, four to six districts constitute a division. Formerly, the Divisional Commissioner used to exercise judicial functions but now he is only a connecting

link, so to say, between the District Officers and the Board of Revenue. He hears appeals in Revenue cases only.

The district forms the unit of administration. At the head of the district is the District Magistrate and Collector or the Deputy Commissioner. As Collector, the District Officer is responsible for the collection of land revenue and various other taxes. He has charge of the District Treasury. Besides the responsibility of collecting taxes and land revenue, he has to look after the welfare of the agriculturists, give regular returns of crops and other statistics to the State government and guide and control the different local bodies in the district. With the differentiation of administrative functions into various branches and the growth of local Self-Government, of which mention will be made presently, the District Officer is relieved of many of his former duties and responsibilities, but at the same time he has to keep in close touch with all branches of administration. He is responsible for the Government nominations to local bodies. Though Education, Sanitation, Jails, Public Works, and Forests now form separate departments and have their own officers, his advice and co-operation are very necessary from time to time. The District Officer tours the district to inspect the work of his subordinates in the sub-divisions. In his executive capacity, he is responsible for peace and order in the district. He is also a First Class Magistrate, that is, he has power to imprison a criminal for two years and to inflict fines upto Rs. 1,000. Formerly, he used to exercise the functions of a Civil Judge as well, but now that work is done by the District Judge. In his work of administration he is assisted by a chain of graded officers, who are known by different names in different States such as—Deputy Collectors and Magistrates, Circle Officers, Mamlatdars, Tahsildars, Lambardars, Patels etc., and the orders of the executive are enforced by the Superintendents of Police, Deputy Superintendents, Inspectors, Sub-Inspectors, Constables, etc. Along

with the District Magistrate, and the District and Sessions Judge, there are other officers at district headquarters who are responsible for special branches of administration, such as the Civil Surgeon for medical matters, the District Engineer for Public Works, the Inspector of Schools, (whose jurisdiction is usually wider than the district) or the District Educational Officer for education, and their numerous assistants. The districts are again divided into sub-divisions, over which are posted the Sub-divisional officers.

POLICE ADMINISTRATION.—The function of the Police department is to enforce law and order and to detect crimes. There is a Superintendent of Police in each district and he is helped by the Deputy Superintendent, Inspectors, Sub-Inspectors and Constables. In the Presidency towns the Police administration is carried on by Commissioners of Police with the assistance of Deputy Commissioners, Assistant Commissioners, Inspectors and Constables.

ADMINISTRATION OF JUSTICE.—For rendering justice as between two parties to a dispute and for the punishment of crimes whether against the State or against individual citizens, there are the Civil and Criminal Courts administering Civil and Criminal Law. Civil law is concerned with the enforcement of rights and Criminal law with the punishment of wrongs. (A wrong becoming the subject-matter of civil proceedings is a civil wrong. A wrong becoming the subject-matter of criminal proceedings is called a criminal wrong.) Civil justice is administered in civil courts according to the Civil Procedure Code, and criminal justice in criminal courts according to the Criminal Procedure Code. The real distinction lies in the nature of the proceedings and remedies provided.

CIVIL COURTS: The lowest court is that of the Munsiff. The next higher court is that of the Sub-Judge, then comes the District Court and then the High Court. All these Courts have differing jurisdictions. In the Presidency

towns the place of the Subordinate court is taken by the Small Causes Court. In Madras there is also a City Civil Court.

CRIMINAL COURTS.—For trying criminal offences, there are the Magistrates in the mofussil, of whom there are three grades, those vested with first class power, those vested with second class power and those vested with third class power. First Class Magistrates have the power to inflict punishment upto 2 years' imprisonment and fines upto 1,000 rupees. Second Class Magistrates have the power of imprisoning upto six months and fining up to 200 rupees and Third Class Magistrates have the power of imprisoning upto one month and fining upto 50 rupees. From a second or a third class magistrate appeals lie to a First Class magistrate.

When an accused person is placed on trial, he is brought before a Magistrate to show cause why he should not be punished for the offence with which he is charged. The Magistrate hears both the accused and his prosecutor, considers the evidence filed by them and decides the case according to the law. Persons charged with major offences are committed, after preliminary enquiry by the Magistrate, for trial by the Sessions Judge with the help of Jurors or Assessors. The District and Sessions Judge may pass any legal sentence but death sentence requires confirmation by the High Court. As a rule, appeals lie from the Magistrate's Court to the Sessions Court, and from the Sessions Court to the High Court. In the Presidency towns there are Presidency Magistrates who try most offences but commit cases involving major offences to the High Court. Presidency towns have also Courts of Municipal or Honorary Magistrates. Honorary Magistrates are sometimes attached to District and Sub-Divisional Headquarters. In some States, Union Boards are allowed to try petty civil and criminal cases.

In each State there is a High Court vested with civil and criminal jurisdictions both Original and Appellate. The High Court superintends the working of all courts over which it has control and may call for papers and direct transfers of cases whenever necessary. The High Courts in Calcutta, Bombay and Madras were established in 1861.

When a case is brought before a court the judge hears both sides, in a criminal case both the accused and the prosecutor. He considers and weighs the evidence presented and decides according to the law. The judge does not make the law; he only administers it. Where the law is not quite clear he has to interpret it. Therefore judges must be men of sound learning and high moral principles. But judges may not always be right, however sincere their judgments. It is for this purpose that there is a right of appeal to higher courts. Thus we see that the judicial system consists of a hierarchy of civil and criminal courts with the High Court and the Supreme Court at their head. The Supreme Court has civil and criminal appellate powers over the High Courts and certain other special powers.

PUBLIC FINANCE: CHIEF SOURCES OF REVENUE AND HEADS OF EXPENDITURE.—To carry on the administration the Government requires money and this is obtained by taxation. What is a Tax? It has been defined to be "a compulsory contribution of the wealth of a person or body of persons for the service of the public powers."

Taxes are of two kinds—direct and indirect. A "direct" tax is one of which the payer is conscious when he pays it. The best example of a Direct Tax is the Income-Tax. Every person earning above a certain income has to pay a certain fraction in the rupee and he knows he is paying and he feels it. An "indirect" tax is one the burden of which is shifted or transferred to others by those who pay it. The best examples of Indirect Taxes are Customs Duties, Excise Duties

and the like, where the tax is included in the price of the article. This kind of tax is usually unnoticed by the consumer. The peasant or the working man when he buys a piece of imported cloth in the bazaar does not know that he is paying a tax when he makes the purchase; or, if he knows, it does not bother him. The tax or duty is paid directly by the importing merchant, but he recovers it from the consumer.

The chief sources of Government income are the Land Revenue, Excise, Customs, Stamps, Income-Tax, Post Offices, Telegraphs, Railways and Irrigation Works.

The chief heads of expenditure are as follows: —(1) General Administration, which includes Education, Marine, Post Offices, Telegraphs; (2) Public Works; (3) Interest on Public Debts; (4) Defence Expenditure; (5) Famine Relief; (6) Railways and Irrigation Works.

LOCAL SELF-GOVERNMENT.—Besides the Government offices there are the local bodies. These are not new in India. Institutions containing the germ of Local self-Government have existed as village units from a very remote age. Every village is sufficient in itself with its own organization and rules. It has its headman, chowkidar. artisans and workers. The village headman and chowkidar are Government men receiving a regular salary. The headman is also vested with a little judicial and executive power. In Bengal the unit is the Union Board, which is a self-governing group of villages.

During the unsettled period which followed the break-up of the Mughal Empire, the local bodies fell into a state of decay, and it was not till 1882, that a serious attempt was made by Lord Ripon to revive the local institutions and convert them into schools—as it were—for training people in the management of their own affairs so that, in the fulness of time, they would be able to govern their own land.

At the present day there is a series of local self-governing bodies in every district throughout India, the chain being

most complete in Madras. In the village, there are the *Panchayats* or Union Boards. Then there are the District Boards—the most important of the local bodies in the rural area. The powers and functions of these bodies are graded. The word *Panchayat* literally means a council of five. This has now come to mean a Council of Elders—an " Association of people for doing administrative or judicial work ". Panchayats look after local sanitation, roads, primary education and wells. The duties of the Local Boards are much the same as those of the Panchayats, but their area of activity is larger. The District Boards look after roads, bridges, medical, veterinary and educational activities. To defray their own expenses all the rural local bodies have the power of taxation, their main sources of revenue being land cess, road cess, fees from pounds and ferries and grants from the State Government. Their accounts are subject to audit by the Government.

In the towns there are the Municipalities. The administration of a municipality is vested in a number of commissioners or councillors who are usually elected. The maximum life of a municipal council is three years. Formerly, the Collector or the Sub-Divisional Officer of the place used to be the chairman of the local municipality, but with the growth of education and public spirit among the people the *ex-officio* chairman has given place to the elected chairman. The Government still retains large powers in its hands to check the neglect of duties and abuse of power in the municipalities. The functions of the municipalities include lighting, watering, the cleaning and upkeep of streets, maintenance of primary schools, hospitals—for men and beasts—and dispensaries, the regulation of drainage and pumping and other works of public utility. The income of the municipalities is chiefly derived from the rates or taxes on houses, land, ferries, vehicles

profession and trades. State governments also make some contribution, chiefly for education and sanitation.

The Presidency towns have had some form of municipal administration since 1793, though the basis of the present system was not laid till the passing of the Indian Councils Act of 1861. The Corporations in the Presidency towns are incorporated by special Acts. They have great influence and control a very large sum of public money. There are about 800 municipalities in India, but as only a small percentage of the people in India live in towns, the benefits of the municipalities do not reach such a large number of people as those of the District Boards do.

THE INDIAN STATES.—We have already learnt that all the States have joined either the Indian Union or Pakistan. Of the States which have acceded to India, some continue as separate entities, some have formed Unions of States, some are Centrally administered and the others have completely merged into the State in which they lie.

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ORIENT LONGMANS